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ISAAC KNAPP. Wm. Lloyd Garrison, Editor.

TRRMS.

70 All letters and communications must be post The rule is imperative, in order to shield us the frame is imperative, in order to shield us to frame imparitions of our enemies. Those, was wish their letters to be taken from the Ofice by as, will be careful to pay their postage. · la derelie and making one square, or a

BOSTON.

PRIDAY, JANUARY 5, 1838. COMMEMORATION OF THE DEATH OF

geoing of the Massachusetts Anti-Slavery Society was Basin in Forefathers' Day, December 22, 1837, to are the tragical death of Elijah P. Lovejoy, the of interty and universal emuncipation. The chair was in the President, Francis Jackson. Prayer was made Caules Fitch, and speeches delivered by A. A. Phelps, gdell Philips, Edmont Quincy, Ellis Gray Loring, O. Legranon, and Messes. Choules and Garrison. A collecbecomes in the more than forty-six dollars, was taken up ad of Mrs. Lorepsy and family.

SPEECH OF A. A. PHELPS.

REV. Ma. PHELPS gave an account of Mr. with the recent tragecy ; of which the

ng is a part. Luciay was a native of Maine, a graduate Lovepy was a native of Maine, a graduate electric college. He entered on public life, editor of a political paper in St. Louis, Mo., attained great eminence as such. In 1832, he as a convert to Christ, under the preaching of son, and soon after abandoned his profession. are for the ministry. He pursued his theo-studies at Princeton, New-Jersoy; and sensed, he preached for a few sabbaths, duhe paster, (Mr. Ludlow,) in the

street church, New York. good the time, it was determined to establish good paper at St. Louis, and Mr. Lovejoy was id to edit it. Nov. 11, 1833, he arrived in that deemmenced the publication of the 'St. the Papiets. This called the public attenexcited against him, was 'the origin,' says Mr. Hatfield, then revident in St. Louis, 'of roubles' in that city. When the intellithe anti-abolition riots in New York reachha snoke strongly in their condemna-By and by, his enemies charged him with an abelitienist. A mob insulted and injured Furthwith he published an appeal to astice and magnanimity of his fellow citizens, ing that he was an abolitionist, in the techniand the term, stating frankly what his views declaring that the true cause of hostility him, was his opposition to Popery, and that nism was made merely as a s of exciting odium against him. The aping his spirit, and declaring that he should be

few months, McIntosh, the colored murwas burned slive by a mob, and immediate-loved Judge Lawless' infamous and lawless to the jury. Again Lovejoy was roused, spoke fearlessly in condemnation of the and in defence of the laws. Then came rages at Marion, in connection with the leveley was found on the side of the law, beforce of the right. The final result was of his press, and the removal and esbenent of his poper at Alton, Ill. as the 'Al-

bring all this time, be it remembered, Mr. Lovewas no abolitionist. His own language, in the ied, is that 'no one can possibly be more ced or more hestile to anti-slavery measures, than I was once.' Such were his views dings while in St. Louis, and at the time of moval to Alton. Accordingly, though he did nt yieldhis oght to do so, should he afterwards reard it as duty, he informed his friends in Alton. las arrival there, that being now in a free State, hould not feel himself bound to enter into the issue of the slavery question. And for me he did not do it; nor did he ultimately do it, renafler the change in his own views, until he ad had the matter before a meeting of the friends Overver, and they decided that it was best ult was the destruction

om these statements it appears, (1) That the dishishment of the Observer at St. Louis, and securatly at Alton, was not the establishment ton, at the time opposed to abolition; (2) establishment at Alton was not the esthe discussion of slavery, in common with the subjects. So that the question at isan abolition, but whether a religious paper, the discussion of all subjects alike, should nated. In the broadest sense, then, Love-a martyr to the freedom of the press. Pheles then detailed the leading facts in

to the tragedy at Alton. The following, then with Mr. Phillips's speech, it is deemaportant to lay before the public.1

WHO FIRED THE FIRST GUN?

Although the answer to this, said Mr. P., does not and again, that the first gun was fired from n, and some have said, by Mr. Lovejoy him-it seems desirable to get at the exact truth in What, then, is the truth?

fired from within, nor he was fired from within; but merely 'a gun om one of the windows of the ware ' &c. leaving the impression that this was st gun fired. On the other hand, two witto were within the building, state expresshat the firing began from without. One of them, signs himself W. in the Cincinnati Journal, a friend to free discussion, says :-

They (within) all agreed that no gun should be firthe doors were burst open, or till there was some as from without. Volley after volley of stones to burled into the windows and against the doors; a again was freed into the window from the mobinedly a second gun was freed. At this juncture, of the party within, with the consent and by the door of the rest, levelled his gun upon the mob.

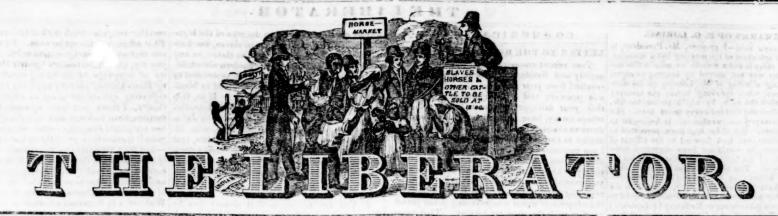
Mr. Grman, the owner of the warehouse, who in it as the time, and went out at the door in second story, and addressed the mob, says:

heared them that we would not deliver it—that had been told by the Mayor to protect our property, a sould do so with our lives. They then began to

Joing man, one of Mr. Lovejoy's printers,

is a fact, that at least two guns were fired into the fing before any gun was fired from it. A consul-m was then held by a portion of the persons inside, it was determined to fire upon the mob. Accord-100k effect is unknown, but the as 4 wounded man was taken away b MR. LOVEJOY WAS NOT IN THE MOB!

Here it will be seen, (1) That there was a dismai agreement beforehand, that there is firing from within until there was firit; (2) that so strictly was this agreethat even after the firing from without, some from within until after 'a consultation the subject; and (3) that Mr. Love-The agree. and the consultation afterwards, sion of the moment, but show, beyond dispute, that fence.



VOL. VIII.

OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN ARE ALL

BOSTON. MASSACHUSETTS.1

thority of government was theirs, and their action black cont confers no right to neglect the duties of and bloody characters of the Commentary? WAS THE ACTION OF GOVERNMENT.

REMARKS OF WENDELL PHILLIPS.

Mn. President:

Wish to make a few remarks on the details which have been presented to us.

from viole results.

hich have been presented to us.
It seems to me there exists in the community, a but followed in their footsteps, caught the flickering torch of liberty from their hands, and has borne it out almost every page in our annals, lift up our wrong in obeying its orders.

hands in a long continued and consistent testimony
against our fathers, before our conscientious seruyour cause with such scenes. Better suffer: that ples about Lovejoy's conduct can cease to be sus-pected—cease to be ascribed to a zeal for liberty hearts of your fellow citizens. I allow it. For apt to think, that a durking prejudice against the device upon his banner has blinded us to the cause in which he fell—that the 'rattle of the negro's chain,' which he shook in the ear of a slumbering people, has drowned the voice which slaimed the will not, I think I have no right, to restrict Lovejoy in the midst of another community. He must do neople, has drowned the voice which slaimed the will not, I think I have no right in the midst of another community. He must do neople, has drowned the voice which slaimed the ights of citizenship, and the protection of the laws. to judge him in his fiberty, at this distance

al rights, —appealed to the laws—claimed the protection of the civil authority—took refuge under
the broad shield of the constitution. When
through that he was pierced and fell, he fell but
one sufferer in a common catastrophe. He took
out on a community, staggering like a drunken man, one sufferer in a common catastrophe. He took out on a community, staggering like a denoted main refuge under the banner of liberty—amid its folds; indifferent to their rights and confused in their fee

dividual protecting his property: it was not mereby one body of armed men resisting another, and
making the streets of a peaceful city run blood
with their contentions. It did not bring back the
brought it to consider the importance of asserting

The stranger in vain endeavors to recall the
broad exception; and robbed of half his enthusiasm,
he thanks Heaven that his skin is white, and that
he, at least, is entitled to the shelter of what rehe arrested.

Does not the event show he judged rightly?
Has he not arrested the public mind? Has he not
he thanks Heaven that his skin is white, and that
he, at least, is entitled to the shelter of what rescenes in some old Italian cities, where family met the laws? Absorbed in a thousand trifles, how has mains of the broad shield, which he had fondly then ation all at once come to a stand! From every thought had covered the whole land. family, and faction met faction, and mutually trampled the laws under foot. No--the men in that house were regularly enrolled—I quote the very phrase of the last letter writer from Alton—enrolled under the sanction of the mayor. There being no militin in Alton, about seventy men were assembled, carolled under the order of the mayor. These religions of the mayor in the nation all at once come to a stand! From every chernel thought had covered the whole land. But soon sounds of discord and violence reach the stand. But soon sounds of discord and violence reach the stand. The laws are subverted; justice is mocked; cruel punishments, unknown to the laws, are inflicted by violence we rush over the precipice on which we mouths stopped; presses silenced; and at length a citizen lies weltaring in his blood! He cannestly lieved each other every other night. About thirty stand. men were in arms on the night of the 6th, when the press was landed. The next evening, it was not thought necessary to summen more than half that the hands we stretch out, to see whether they be cases in which the people rise in their might, and fore, you perceive, sir, the police of the city resist-

shock of lawless men.

Many of them were not abolitonists, but friends of free discussion and good order. As the press was daily expected, it was agreed that one half of the company should be under arms each night in rotation. Accordingly, on the night of the sixth, thirty-five were in the store, awaiting the arrival of the press. The mayor came and suggested a plan of delence. The next night the other division (to which Mr. Lovejoy belonged took their turn, but as it was not thought necessary to have so large a force, only about half of this division was notified to attend.

A letter from Mr. Lovejoy's brother, dated Dec. 8, confirms these testimonies. Nor is this all: the Rev. Mr. Parker, in a letter to the New York Observer, in which he speaks of Mr. Lovejoy as 'improduct,' 'quie': and passionate,' 'in some points wrong,' 'y 'in co. All not convince him,' &c. says also:—

'The mayor attempted to rally help, but could get only about a dozen men to enter the building; one was Mr. Clear and a dozen men to enter the building; one was Mr. Clear and the press was daily extention and in a time of danger. The mayor attempted to rally help, but could get only about a dozen men to enter the building; one was Mr. Clear and a first opinions by the sword. He did not attempt it, the mayor attempted to rally help, but could get only about a dozen men to enter the building; one was Mr. Clear are were Mr. Love you have to a first of the case, who has ever those a man gue-those who believe that all human government is wrong, and contract the testimation. The mayor attempted to the first of the case, who has each desk, from the case, who has called as together—an outrage offered to the most sacred rights of man—either openly vindications and the case, who has called as together—an outrage offered to the most sacred rights of man—either openly vindications of the case, thigh functionaries, from the sacred high functionaries, from the sacred high functionaries, from the case, who has called as together—an outrage offered to the case, thigh functionari

The mayor attempted to rally help, but could get only about a dozen men to enter the building; one was Mr. Gilman, one was Mr. Long, with whom I am staying, and one was Mr. Lovejoy himselt.

These testimonies put it beyond dispute, that those within were there at the request of the mayor, and were really, if not in form, acting with the sanction of the civil authority of the civit. They are for THE GOVERNMENT, and the missing a kid his master. I done it is said, as a minister, he should not have some one of the civil authority of the civil.

Did not St. Paul appeal to the laws to save himself from violence? Call to mind, Sir, the scene at Jether pages of Classic lore, but who knows nothing hich have been presented to us.

It seems to me there exists in the community, a real deal of misapprehension in regard to them. a Roman, and encondemned? What was this charm we have given to each other that we will maintain. him to take arms in their defence--mark me, sir, forward, placing it, as we hope, above the reach of in their defence-he did it. Now, if any one here future danger, there to burn bright and unchanging denies the magistrate the right to use the sword on the eminence which our children's children will with him I have nothing to do. But if Government ever desert nor betray. We must, I think, blot has the right, then our departed brother did no

which has burnt out. The cool observer will be self, in New-England, under any conceivable cir I think this misapprehension has led us 'to make rant as we are of the circumstances on which that up a false issue,' to use his own words. People judgment would be founded. We must remember up a false issue,' to use his own words. People judgment would be founded. We must remember, are continually asking each other, Had Lovejoy a titch the fled from city to city—suffered thrice paright to resist? Sir, I protest against the question, instead of answering it. Lovejoy did not resist. He did not throw himself back on the savage right of self-defence. He did not fly to the state in which God placed man before his civil rights sprang that come; it was time to stand up and assert the whole he did not plant himself on his individual, natural rights, severing the ties which bind society together. He did not cry narreby, and let society together. He did not cry narreby, and let society together. He did not cry narreby, and let sain the dags of civil war, careless of the horrest state. slip the dogs of civil war, careless of the horrors there, children of our o'der states, seem to have forhich would follow.

No, sir. He 'planted himself on his constitutionthe moment they lost sight of our New-Englan and when he fell, its glorious stars and stripes, the emblems of free institutions, around which cluster so many heart-stirring memories, were blotted out in the martyr's blood.

Sir, as I understand this affair, it was not an in-

BOSTON, MASSACHUSETTS.]

In the firms began from the mob.

Sacross or ran Give, Arteristries.

But a question of greater moment, and more important to a correct understanding of the nervision in the building set? Did they act as individual and follows it is defaulted one nervity, or well as the firms of the mode and Many of the prevention of the nervision of th

were, so far, THE GOVERNMENT, and the au- have suffered as did his master. I deny it. The plicity of our Text be reconciled with the black

a citizen, and forfeits no right to protection as one. Suppose some enthusiast from one of the old Besides, cannot we quote chapter and verse for it? despotisms of Europe,—his mind filled and warmed The opinions of a portion of the press, the sentiments I hear uttered by those around me, strike me as inconsistent and hypocritical. We cherish almost as household gods, the memory of men, whose names live in the bloody fields of stricken battle. Yet we hesitate to approve the conduct of one who but followed in their footsteps, caught the fickering more? Only this, that when the laws commanded the regression of this great reading to the regression of the constitution of the United States, fairly him to the constitution of the United States, the constitution of the United States, the constitution of the United States, and the Constitution of the United States are the case of Rome of Rome for all, the holy rights which is admitted for each and for all, the holy rights which is admitted from the constitution of Rome of Rome for all, the holy rights which are the case of Rome of Rome and the Constitution of Rome of Rome of engrossed upon endering parchment, and proudly tell him that there is the voice of this great people, that those are the sentiments which inspire nosom of every American! As he reads, his heart burns within him. His soul yearns towards a people, whose minds are penetrated with a true sense liberty, such as Greek or Roman never knew. Happy nation? he exclaims, 'whose foundations are laid in Righteousness; whose pillars are Universal Freedoin, Equal Rights, Impartial Justice v who acknowledge no laws but such as are founded on the principles by which the Almighty himself

on the principles by which the Almgaty sinself governs his moral world!'

With a swelling heart and glistening eye, he takes a last look at the Palladium of our betries, and turns solumily away, filled with sublime and generous emotions. He descends the steps of the Capitol. He reaches the market-place. He starts

for he hears the clank of chains, the resounding lash of the whip, the wail of miserable captives, He sees men, and women, and children, sold under the hummer, beneath the broad folds of the star-spangled banner. He sees a husband tern from the clinging embrace of his wife, and embarked in forters, for a distant and pessilential coast. He ees a child snatched from a mother's arms, borne away forever from her eyes. He hears a voice of lamentation, and weeping, and great mourning of women, who refuse to be c inforted, and seen the deep anguish of men who disdain to

rive utterance to their woes.
In grieved amazement he asks, 'What enormous rime against God and man have these unhappy prits committed? How have they forfeited the munities secured to all mankind, by yonder glorious instrument?' We complacently 'eply, that these men are black, and therefore are not reached by that Declaration of Rights; that by a clause in that very charter, they are excluded from its opera-tion, and declared to be, not men, but property;— and that the scene before him is but an exercise of the rights of property, secured to every free man

The stranger in vain endeavors From eve-thought had covered the whole land. the shout of But soon sounds of discord and violence reach

citizen lies weltering in his blood! He earnestly ber among these was Lovejoy. It was, thereby you perceive, sir, the police of the city resistconters—civil government breasting itself to the

blood!

the hands we stretch out, to see whether they
ber among these was Lovejoy. It was, thereconters—civil government breasting itself to the

blood!

take justice into their own hards. But what evil
bave these men done? Have they attempted to
subvert the government of their country? Have With what an answer has he furnished us to the of repeat d question, what has the North to do despot upon the limbs of their countrymen, or o ence. It is simply this: Has the civil magistrate with slavery? Point to the grave of Lovejay, and

ANKIND.

FRIDAY, JANUARY 5, 1838.

What, especially, is the crime of this man, wh has paid the penalty of his life for his offence. He has surely stabled his country in some vital part. But wherefore do the people execute ven-geance for his parricidal attempt? Why not bring im to his just doom by a solemn process of just tice? He is answered, that this man was indeed thee? He is answered, that this man was indeed a malefactor, and well deserved the fate he found at the hands of the incensed majesty of the people. That their interference was indispensable, because the very enormities by which he had justly forfeit-ed his life, were acts sanctioned by the Constitution and Laws of his country. That he could not be punished for his crimes by the laws of the land, hecause those very laws authorized him to commit them; and therefore he could not be reached, except by the people in their original, sovereign ca

The stranger stands aghast at the picture of capricious despotism, such as it had not entered into his heart to conceive could exist on earth. He had heard of tyrannical edicts, of arbitrary and wicked laws, and of cruel punishments for infring-ing them; but never before did he hear of a sovereign punishing a subject with death for obeying his own laws! This was a pitch of cruelty, to which Nero and Domitian never reached; this was a refinement of tyranny, of which Caligula himself never dreamed. He inscribed his laws upon pillars at so great a height, that his subjects could not read them, and then punished their disobedience : but never, in his maddest fits, did he imagine the possiblity of putting his subjects to death for obey-ing bis laws. This was a refinement, reserved for a nation claiming to be free! He turns—he flies to the sea-board—he hastens

to place the broad Atlantic between himself and a land where such execrable tyranny prevails. He hastens to the footatool of his King, and implores his pardon that he should for a moment have forsa ken the protection of his paternal sceptre, for dem cratic freedom. He gratefully spends the remain der of his days beneath the safe shadow of an absolute throne; and blesses God that he lives in a and where, if he be a slave, at least he is not mocked with the name of a freenan!

This, Sir, is the head and front of our offending.

This is the crime for which Abolitionists have been proscribed, a price set upon their heads, and vio-lent hands laid upon them in every city and almost overy village. This is the offence for which they have endured

'Universal reproach, far worse to bear Than violence.'

This is the guilty act, for which a citizen of Boston was dragged through the streets with a halter about his neck; and for which, another generous son of New-England has steeped with his heart's est blood the banks of a distant river. This is heir crime; that they dared to obey the paramount aws of their country! This was their blind fanati-ism; that they presumed to believe that the faith which all the people had pledged in their defence, was anything but an arry nothing—but empty breath!

And are these things done in New-England? s this the faith which we have received from the Fathers? Are these the deeds of the sons of the Palgrims? Can it be possible, that such an atro-cious tyranny can have usurped the rightful supremacy of those principles of liberty, which our Fathers loved more than their lives? Surely, this must be the creation of an excited fancy, and not the sober recital of unquestionable facts. Alas! Sir. let the streets of our city reply; let the temples of ur God, which have been violated by the enemies of freedom in almost every village in New-England, answer!

Within a few days, we have heard sentiments and opinions expressed, and received with applause, which I had believed had slept the sleep of death for a century and a half. We have heard laws misconstrued, and by high authority too, so as to cover and palliate the excesses of the tyrant of the hour, in a spirit which I had hoped had died with Scroggs and Jeffries. We have heard preached, and from a and Jeffries. We have heard preached, and from a puritan pulpit too, the doctrines of passive obedience and non-resistance to the arbitrary will of the sovereign; dectrines, upon which I had thought that the mitred tombs of the Bishops of James the Second had, long since, closed forever. Sure I am, Sir, that these doctrines were never before heard from a pulpit in New-England; unless, indeed, it were in the chapel of Sir Edmund Andros, were in the chapel of Sir Edmund Andros, were in the chapel of Sir Edmund of the bigarded as the indication of the will of Provide that the time for reform has not yet come. The new exposition of the old doctrine, Vox po wox Dei;' a doctrine, which, in any shape and in all its bearings, I most solemnly deny. I would sooner believe in the infallibility of one man at Rome, than of any number of men in America. hear the voice of God neither in the whirlwind, not in the fire, nor yet in the confuse I shoutings of innumerable multitudes; but only in the oracles of His word, in the life and teachings of His son, and in the still small voice which speaks within me. I have the test mony of these witnesses to a truth

ple or of a world. These are strange things, Sir, to be done and said in New-England. Surely, if our forefathers could have foreseen, with prophetic eye, the spirit which now possesses their sons, they never would have dared the ocean, and braved an iron coast, t ecure such liberty to their children. They mighave had such freedom as this at home. Jame and Charles, and Land, and Strafford, would neve have denied them such rights as these. The Star inolested those who acknowledged the voice of the tyrant to be the voice of God.

though it be denied by the acclamations of a pec

But our fathers thought that such freedom as thi as but slavery embittered by insult. They left e pleasant land of their birth, and came to a wilderness, that they might enjoy, and transmit to us, that freedom which they held to be the dearest of God's gifts to man-the freedom of conscience And a few years later, their puritan brethrer

hom they had left behind them, advanced and accessfully maintained a doctrine, the very opportunity site of this servile one: it was this, sir-RESISTANC TO TYRANTS IS OBEDIENCE TO GOD! May thi ever be our watchword! May we live, and if die, resisting tyranny in all its shapes; not arm ed with carnal weapons, but clothed in spiritua anoply; not trusting in the arm of flesh, but strong ike the martyrs, in the unresistible might of is it, sir, that this change has come over us

Has God deserted his people, and left them to their own devices? Has a voice been heard in our land, where the Lord God dwelt with our fathers, like that which issued from the Holy of Holies. the chosen race was left to the punishment of their crimes, saying, 'Let us go up from hence?' Har some Demon from the abyss usurped His throne and bought the soul of this people with the price of their own prosperity? Alus! sir, it is indeed the fellest fiend that ever

Raised impious war in Heaven, and battle pro that has wrought all this ruin among the works of the pilgrims. His name is Legion. From the ear liest ages of the world, he has waved his blood liest ages of the world, he has waved his bloody scourge over the loveliest countries of the earth, In every age and country, under different names, he has rioted in the blood and made a jest of the happiness of millions. And ever has he wreaked his bitterest vengeance on those who have dared to rebel against his hellish tyranny. In the fairest region of our land, which the Creator has placed nearest the sun, and upon which he has lavished his richest gifts, has this Demon erected his hideous image. He requires that all men within that charmed circle bow down and worship the idol

he has set up. He suffers not a murmur to be breathed against his godhead. At his bidding, breathed against his gedhead. At his bidding, faithless rulers and lying priests blasphemously say to the people, 'Lo! the image which the Lord your God hath set up in your midst, that ve might serve it!' Ho has devoured millions and millions of human sacrifices, and yet calls aloud for more. Within the circuit of his reign, he curses the ground, and spreads poverly, vice and misery around him.

But his hateful influence is not confined to the

region where he reigns acknowledged Lord. His great and terrible image casts its baleful shadow to the uttermost corners of our land, and blackens with its pestilential shade even those portions of our country, which have renounced his sway. Up-on whomsoever that blighting shadow fails, his eyes become dim, his ears dull, his heart hard; he fears to uplift so much as his voice against the bloody deeds and heaven-dofising. fears to uplift so much as his voice against the bloody deeds and heaven-defying arrogance of this son of hell, lest he should arouse the anger of his idolaters; or lest, for south he should less the profit of cater-ing for his sacrifices.

or lest, forsooth he should lose the profit of catering for his sacrifices.

Here, sir, you have the riddle read. This is the solution of the enigma. This is the enchantment which has robbed the sons of the pilgrims of themselves, and made them throw away the dearest jewel of their souls, as if it were an unconsidered the souls of their fatal degenerates. trifle. This is the cause of their fatal degeneracy from the standard of the fathers. This is the fountain whence flow the bitter waters, which threaten

to make our land a desolation.

In thus apprehending the causes of the disorders which afflict our country, we also perceive the only remedy. The rightful supremacy of the laws will never be restored. Peace will never revisit our borders, affrighted Justice will never descend from the heaven to which she has fled, until that abominable

idol is cast down.
In a warfare with this power of darkness, are we In a warfare with this power of darkness, are we banded together. In this conflict has a christian champion fallen, whilst attempting to plant on the very remparts of his kingdom, the banner of his Lord and master. We are here assembled to recount his virtues, to admire his constancy, to deplore his loss. Let us pay every honor that love can devise to his beloved name! Let us embalm his memory in our hearts! Let us resolve to make his hame familiar as a household word, and to teach our children to revere and love the memory of the his name familiar as a household word, and to teach our children to revere and love the memory of the proto-marlyr in the great cause of universal freedom! But while we pay this just tribute to the honored dead, it becomes us solemnly to reflect what influence his fate, and the spirit which it has shown to exist around us, should have upon our-

Our intrepid and dauntless brother has met with a cruel death at the hands of violent and wicked men. Popular fury triumphs over all the barriers which human wisdom could devise for the safeguard of human rights. The enemies of freedom exult in the idea, that all the hopes of the oppressed are forever buried in the bloody grave of Love-

joy. The acclamations with which this sanguinary outrage has been hailed by many influential men and presses throughout the country, and the heart-less indifference with which it is regarded by al-most all, cannot fail to encourage the enemies of freedom and order to fresh excesses. A recent act of hostility to free discussion in this city, emanating from a high quarter, and encouraged erful names, but too plainly indicates that the spirit which, two years since, made Boston the theatre of an unchecked and unpunished mob, is not yet dead amongst us.

With the example of our brother's fate before

with the example of our others are before our eyes, and surrounded by the boding portents which deform our sky, what is the duty of the lovers of truth and freedom? Are we to shrink appalled from the approach of danger, and tamely yield our consciences and our rights at the bidding of a mob? Is peace—is life itself, so dear, that we would purplies it at the expression of these transwe would purchase it at the expense of those treasures, for the right use of which life itself was given So thought not Hampden, nor Vane-so thought not Hampden, nor Vane—so thought not Warren—so thought not the generous thought not the generous thought not the generous war if we are to hold our property, our lives, our rights dearer than life, at the mercy of a capricious multitude—for God's sake, sir, let us know it! Wo cannot know the worst too soon! If this is to be the doom of our unhappy country, may a kind heaven soon place upon our brows the crown of our martyred brother! May we be summoned, and that quickly, to join his sainted spirit in realms where the wicked cease from troubling, and where

the weary are at rest!

Let us here, in the presence of Almighty God, on this day, sacred to freedom, with the bleeding spectacle of our murdered brother before us, resolve at all hazards, to keep the faith for which he died. Let us resolve never to abandon the least of our rights, or of our duties to the oppressed, though our hearth-stones be shivered—though our roofs be levelled with the ground, and we, and all that we hold dear, be buried beneath the ruins. Let us here renew our yows of eternal hatred to the ac-cursed spirit of slavery, from which all these dis-orders spring. When the spells of that dark spirit are broken, then, and not till then, will peace and order return to dwell amongstus. Their malignant order return to dwell amongst us. Their malignant influences have not destroyed, they have only suspended, the operation of the great law of order, which the Creator has stamped on every soul. Order is the magnetic principle of the moral universe; in obedience to its law, the human soul, when undisturbed by foreign violence, ever points, with unerring index, to the throne of God.

' The needle from its destined course, Some rude hand may awhile detain: But, rescued from the unwonted force, It trembles to its point again.

And now, sir, when these funeral rites, which ve have met together this evening to solemnize. shall have been finished; when, with arms reversed, and shrouded ensigns, we shall have taken a last look at the Christian hero in his glorious sepulchre; may we resume our march, with courage ened, and hearts warmed by his example. march resolutely onwards, in solid phalanx, presentng an unbroken front to the foe before us, and displaying undaunted countenances to the enemies around. In this warfare, let us recognize no sign but the Cross of Christ upon our shields. Let us acknowledge no leader, but the Great Captain of our salvation. Under his guidance, may we go boldly on to a certain, though not an easy victory

REV. MR. BROWNSON'S SPEECH.

Mr. Chairman-I cannot glance my eyes around upon this assembly, without asking myself, why are we here? Are we here to commemorate the landing, and recount the deeds of those who gave us our existence as a people? to admire their virtues, and speak of the blessings of their toils? No, sir, we are not here for rejoicing; we are not here to speak in strains of praise of the excellent boon re-ceived from our fathers. We are here to commemorate the death of a man, who has fallen a martyr to free speech. On such an occasion, is there end among us who does not blush to think of the dishoner done to his revered ancestry. Is there a heart that does not feel, that a strange change has come over our country? Here, where liberty cradled-the place appointed of God for her refuge —here we are assembled to speak of the violation of her most sacred principles. I came not here as an abolitionist, but as a man. I have no need of any thing, but common humanity, to feel on such an oc casion. In this event, I see a blow struck at your liberty and at mine. It is a blow driven at liberty every where. When we speak of it, we speak in every where. self-defence.

Sir, in my young days, when I was a lad at school, among my first lessons of reading, I remem-ber the speech of the lamented Warren in Fancuil Hall, on the 5th of March, 1770. One sentence only has retained its impression upon my memory: The voice of your fathers blood cries to you from the ground, MY SONS, SCORN TO BE SLAYES In vain we crossed the boisterous ocean; in vain we toiled; in vain we fought; we bled in vain, if you, our offspring, fail to maintain the precious boon we

have bequeathed you!'
That sentiment, sir, has been ever since engraved That sentiment, sir, has been ever since engraved on my heart. For myself, I have ever scorned slavery. But I have learned at a late day, that what I scorn myself, I should not inflict on others; and that I am bound to remeve, so far as I am able, this

that I am bound to remeve, so at a second curse from every other man.

I know from the earliest history to the present moment, there have been those, who, when inquired of, as to the condition of others, have raised the of, as to the condition of others, have raised the cry, 'Why speak to me of the wrongs of others? Am I my brother's keeper?' From the time of Coin to this day, that sentiment has re-echoed, by those who desire to be excused from sympathizing with the miseries of their fellows. But, sir, we are our brother's keeper; and he who called Cain to account, will call every man to account who has not done his best to prevent and alleviate and remove the sufferings of his fellow man. We are firmly bound by the common ties of human nature, to feel deeply interested in each member of the human family; and we are not duly impressed with our duty—we are not in a right state of boart, if we Why speak to me of the wrongs of others? I my brother's keeper?' From the time of to this day, that sentiment has re-echoed, by our duty—we are not in a right state of beart, if we can see a single member of the family, he sever remote or obscure. or of whatever color, begin to suffer, without feeling that his suffering is our own.

slaveholding.

the claim of ownership of a human being,' a

cent slaveholders,' and acknowledge them to

luty presiding over all our utterance.'

mon trous delusion.

We are here to-night because one of our brethen has failen. But how has he fallen? In the first place, he has fallen in his efforts in behalf of sufferprace, he has sallen in his efforts in behalf of suffer-ing humanity. He saw a portion of his fellow be-legs held in slavery. He telt that it was wrong. He said to their masters, it was wrong. And was that a crime in this country, which boasts of liberty, and at least every fourth of July reiterates the sentiment that all men are born free and equal? it wrong to say that one man has no right to en-slave another? If that was a crime, Lovejoy did wrong. If that was not wrong, then Lovejoy fell, pleading the cause of universal liberty. I see in im a martyr to the great idea of American Liber-Because I have it guarantied to me upon parchment laid up in the archives of the nation? No, sir, I d my liberty by a higher grant than the charter of kings, nobles, or peoples. 1 appeal to no parch ment-to no charter but that which God Al engrossed upon my heart. (much ap If I deny any individual the right to his plause.) If I deny any individual the right to his liberty, I deny my own right. If I admit that any man may rightfully be reduced to slavery, I acknowledge the right of smother to reduce me to the same condition. I cannot defend my own liberty, without laying down a principle which will throw a shield around every other man's liberty. My right to my freedom is the right of every other

Man to be free.

Are we to admit, for a moment, that it is wrong Lovejoy was not wrong. He was not defonding the right of the slave alone; but in defending his right, he was defending warranter. right of the slave alone; but in defending his right, he was defending yours—mine—the right of every one here—the right of every one here to be put to death, for defending them? Yes, has fallen a marter to the rights of man. But again, Sir, how has Lovejoy fallen?

failen in another cause-in defending the freedom of speech-the freedom of the press. It may be, that freedom of speech and of the press has but few friends. It may be, that its value is forgotten But by men that have a feeling or an idea to ex-press, it can never be given up. He who is willing to give it up, is the veriest slave that ever b What boots it that my limbs are free, that my feet are not fettered, that my body is not lacerated with the driver's lash, if there must be a padlock on

my lips, that I may not give utterance to my thoughts! If I chance to have kindled in my bosom If I chance to ha a sentiment of kindness to the human brother! an idea of universal liberty, which I wish to utter, I cannot open my mouth. They who are conscious of having within them something that is worth ut tering, know what value to put upon the liberty of the press. They who value it not, are not to be reasoned with, for they have nothing in them in which truth or argument can find a response. But this freedom of the press is guaranteed by the constitution. It was guaranteed by the consti-

tution of the State where Lovejoy fell. Well did he fall, then. If our constitutions have become dead letters--if those who feel for their fellow-men cannot speak to the people of wrong, and there be not vir-tue enough in the people to maintain the right guaranteed by the constitution, it is well to have me martyr's blood to quicken them. It is in vair that we have the principles of freedom written upon parchment, if they be not written upon the human heart; and certainly, from the hearts of a large portion of our people, they have been erased is not, then, in vain, that Lovejoy has fallen; for we see now where we are. We see that our we see now where we are. We see that our constitutions have become dead carcasses, to be hung up as scare-crows, and at which the crows

mercly laugh!

But this right of free discussion I contend for, is not derived from parchment. It is a right inherent in human nature; and nothing is worth contending for without it-indeed, without it nothing can be gained. No progress of mind, of morals; onward movement of any kind, can be effect without free discussion-free speech. What is it that raises and elevates and ennobles man, and pro duces the onward progress of human society, but the free utterance of mind—the speaking of mind to mal, and heart to heart? Deny us that right, we are slaves indeed.

But I am told that this question is improper to be discussed, because the people are opposed to the discussion—that it was improper for Lovejoy to dicass the subject of slavery, because the people of Alton opposed it. Well, suppose they did. What then? Am I to ask the people what I may say? No. sir: I have but one authority to which peal, and that is conscience—the voice of God that speaks to the inner man. When that bids me speak, speak I will, though peoples, though all hell rise to oppose me. (great applause.) What is life worth, or for what is the power of

speech given to man, if he may not exercise it for the good of his fellow-men? I love the people, and have, perhaps, suffered more than most men for the r good; yet I never did ask them what I might say. What my own conscience dictates, that I will speak, and what my own mind conceives to be truth, that will I defend

Again, it is said, this is an exciting subject. I know, sir, it is an exciting subject. And why? Beslavery is wrong; and every man's better nature responds to the words of the abolitionists; and he finds his higher convictions at war with his interests. To be true to what he believes -to be just, he must give up something that he deems profitable. But if abolitionists were in the wrong—if there were no truth on their side, there would be no opposition They would be at liberty to speak, and write, and print what they pleased. No man is afraid to hear an argument which he feels able to rebut. This

discussion is opposed, then, because it is felt that abolitionists speak the right.

But admitting that it is not so—that the abolitionists are wrong. Instead of being a reason why we should not agitate the subject, it is the reason why we should. Where there is no wrong feeling where the subject can be safely agitated-where the views of the people are right, there is little need of agitation, for public opinion is right. But when opinions cannot be brought forward without exciting great hostility, then is the time to agitate them. Then is the time for a man to rise up with his life in his hand, and go forth and proclaim with a voice of thunder, that which the people are afraid

Again, Lovejoy fell a martyr to human liberty—
in defence of the rights of you and I. Is the discussion of this subject to be put down? Is slavery
to be perpetuated among us? I tell you no. Slavery is not to be perpetuated in this or any other country. Any one who has looked at the march of events for the last 1800 years, must see that the fate of slavery, at war as it is with all the inaliena ble rights of man, is decreed. When the angel man, is decreed. When the angels sang the song, 'Glory to God in the highest, on earth peace, good will to men,' they sung the downfall of every kingdom of darkness, and the catablishment kingdom of universal peace and righteous ness. The angel that then hovered over the world saw with rapture a new order of things ushered in brother reconciled to brother wrong dying oppression ceasing-freedom every where lifting up her banner; and when he looked down the stre of time, he saw the family of man coming together as brothers-embracing each other-all fetters bro ken-all minds and hearts free-the last note of discord died away -the last tear was wiped away he gave the shout which rung back from heaven's hosts—'Glory to God in the highest, on earth peace and good will toward men?'
And is not that vision to be realized? Mark the

course of events. See every form of tyranny dying —see everywhere the tree of liberty rising; and say if slavery is to be continued. It has been expelled whole Christian world, with one or two exceptions; and I see from the movements that ar abroad in our land, that it cannot much longer exist among us. I see in the countenances before me the pledges that the war against slavery will no cease, so long as a single slave writhes under the lash—so long as a single human being is deprived of his rights. I see this pledge, and therefore an I satisfied. This work will go on. All we need is the free exercise of the right for which Lovejoy died. Let us speak strongly—let us speak boldly—let as be undaunted and persevering, and slavery will die. Nothing is so powerful as truth. If truth be but spoken, it must prevail. Bring against it what force you may, the civil arm, an armed soldiery, a mob, the press, the pulpit—truth shall tri-

ates, it is omnipotent.

I would say to those who are banded together as abolitionists, while you pay these respects to him who fell in your cause, be not disheartened. All that is good in human nature—all that is enduring and sacred in history, encourages you to hope for success. Heaven is pledged to give you success. Be but true to the sacred principles of liberty; be but united; and though but a handful to-day, you will be an army to-morrow—next day, you are a people—the next day, you are a world—you have REMARKS OF E. G. LORING.

Ms. Losing said—I propose, Mr. President, to copy the attention of the meeting but a moment. suppose there is not a woman or man in this audience, who was not moved by hearing to night, the affecting allusion of Mr. Lovejoy to his wife and children, when speaking before the meeting that preceded the mob, by which he lost his life.

Sir, it touched and theilided every heart here. The control of the that preceded the moh, by which he lost his life. that your misapprehensions should not lead The legacy he has left to his chilthe longest life of prosperiren is far better than dren is lar better than the longest life of prosperious visual have yielded them. Sor, there is not a man in this assembly that would not be proud to cordially agree with you; that is, the unrestricted such an inheritance to his family! (Applause.) ted adoption of moral weapons only in our grand That boy, Elward Payson Lovejoy, how much better than the wealth of the world is the name left ful adversary is not to be destroyed by rifles him by his martyred father! That boy ought to he adored by the sound not of this nation. The be adopted by the sound part of this nation, example of his father will not be lost upon him. I trust his widowed mother will not feel that she is eft disconsolate; or that the great sacrifice that has been made is in vain. I deeply regret that our brother died in arms; but who, for this, shall rob him of a martyr's crown? He has neither lived

But you have excepted against two characters.

But I rose, Sir, simply to relate an incident, which I recently met with, in the course of mis-sellaneous reading. In 1386, war was raging be-self, and the propriety of the methods which tween Austria and Switzerland:—despotic Austria endeavoring to enslave the free mountaineers, and the Swiss repelling them, with desperate valor. At the battle of Sempach, the Swiss made re-peated attacks upon the Austrian lines, but were constantly repulsed by their long lances. At this moment, a knight of the Canton of Unterwalden, to them in 'the oracles of God.' I aware of named Arnold von Winkelried, rus'ied forward, and the polemical bearing of the former topic, but lusping an armful of the Austrian lances, heedless of the thrusts, bore them to the ground. His countrymen followed over his mangled body, through the opening he had made, and grined a story. The memory of Winkelfried, as a liberty, is still held sacred in Switzerlecisive victory land, and the anniversary of his death has been position of many of your members to adopt vio-kept as a national festival for nearly five hundred leut forms of speech. As an example of the years. The dying exclamation of the noble Swiss unjust severity which I blame, some among years. The dying exclamation of the noble Swiss should burn in our hearts, to night. As he rushed forward, 'to gather the sheaf of Austrian lances into his bosom,' he cried, 'I will make a lane for you! Faithful, dear confederates, remember my family !

REMARKS OF REV. MR. CHOULES. While the collection was being taken up for the of one's neighbor. Now is the slaveholder to be encit of Mrs. Lovejoy, Rev. Mr. Choules address charged with those crimes ! Does he know ed the meeting. My only fear, said he, ie, that the that the slave he holds is not his own? In redeep impression which has already been made upon this audience will be weakened by what I shall say. I am sure that every heart beats with anguish, in view of the martyrdom of a brother. While I those crimes; and every slaveholder does know would not weaken this impression, I wish to impression your minds some facts respecting a living markly. Mr. C. said about two years on while ing martyr. Mr. C. said, about two years ago, while he was in England, a lady whom he met with in norance of the fundamental law of reciprocal ompany, manifested a desire to make inquiries about this country, introducing the subject, and then retreating, as though it were unpleasant to ber. He met with her again, soon after. Her huse of the 'violent forms of speech' to which you band introduced the same subject. At last she in- object, we are only embodying the language of quired if he knew a certain elergyman in this country. She said he had visited England, bringing mind you, that it is upon this ground alone, that with him high testimonials, and she believed him to be a worthy man. He preached there, and was admired and esteemed. But she understood his situation in America was by no means envisible.

This elergyman had married her sister. A few weeks ago, said Mr. C. I went into one of our cities.

There was a funeral. A elergyman had died; and strong conviction, with the deepest abhorrence,' all the clergymen of the city were there. A cler-gyman was there who belonged to the same church with the one who had died; but not an individual ould walk with him because he had a dark skin At last, I found he was the identical brother who had married the sister of the lady I met in England: lady she is, indeed, an accomplished I am referring to the capital of the state of New York. When this lady came to that lation are to be deemed imperative; but when city, a brother clergyman said to his wife, 'We must call on them.' 'What!' said she, 'do you expect I will call on a white woman that has mar negro! I never will. If she were black, I call upon her.' She has lived two years in that city of 40,000 inhabitants, and has not received that city of 40,000 innaorants, and nar not received the slightest attention. She is a living martyr, not to slavery, but to the idol monster bigotry, whose ural reason, nor our statute law, nor our judithat men can habitually violate the law of Go at the funeral to which I have alluded, a distinguishing the funeral to which I have alluded, a distinguishing the funeral to which I have alluded, a distinguishing the funeral to which I have alluded, a distinguishing the funeral to which I have alluded, a distinguishing the funeral to which I have alluded, a distinguishing the funeral to which I have alluded, a distinguishing the funeral to which I have alluded, a distinguishing the funeral to which I have alluded a distinguishing the funeral to which I have alluded a distinguishing the funeral to which I have alluded a distinguishing the funeral to which I have alluded a distinguishing the funeral to which I have alluded a distinguishing the funeral to which I have alluded a distinguishing the funeral to which I have alluded a distinguishing the funeral to which I have alluded a distinguishing the funeral to which I have alluded a distinguishing the funeral to which I have alluded a distinguishing the funeral to which I have alluded a distinguishing the funeral to which I have alluded a distinguishing the funeral to which I have alluded a distinguishing the funeral to which I have all the funeral the funeral to which I have a supplied to the funeral to which I guished clergyman, feeling the impropriety of the treatment this man received, took his arm. The very next day, he was accosted by the great men of his congregation, who asked him how he could critics have not duly adverted. In the Piail disgrace himself as to be seen walking with a col- and Pual forms of Hebrew verbs, there is indisgrace himself as to be seen walking with a colored man! The Rev. Dr. Wycoff was the man who felt that the claims of christian brotherhood were stronger than the dictates of a cerrupt public sentiment. The other clergyman is the Rev. Mr. Paul of Albany, than whom a more wather the could be remination, with the utmost activity to accomplish the design. I select only one example. Paul of Albany, than whom a more worthy man annot be found. I hope if any of this audience should be in that city, they will visit this lady, and chief Butler, 'I was stolen away out of the land estow upon her the attention which she deserves.

REMARKS OF MR. GARRISON.

Mr Garrison said he rose with great reluctance at that late hour, to detain the audience even for a noment; but he had only a word or two to say. egret, Sir, (he continued,) that we are not on a like this, in Faneuil Hall; and yet I re oice that we are not in Fancuil Hall. I regret it, pecause when the infant LIBERTY is to be rocked where should it be but in THE OLD FAMILY CRADLE?

I rejoice at it, because I cannot, for one, consent to go into that Hall, with a padlock upon my lips. Liberty of speech, on the subject of American slavery, may not be indulged in Fancuil Hall, or in nny of the meeting-houses in this city, with perhaps usingle exception. Here, and here alone, in the Marlboro' Chapel, it has been to-night, and I trust, may ever be freely indulged. In one view of the ould not but exult when I saw the deers of aneuil Hall opened, with reference to the tragedy. at Alton; not because it was all that Liberty de manded at our hands as freemen, but because it was a triumph over the aristocracy of Boston, and over a corrupt daily press, in spite of all their efforts se doors in the face of the people we did not go into that Hall as freemen, in the fu e topic, we were restricted to say nothing, even by a pledge; and that topic was—slaveny! The case is just this. There is a fierce dragon running at large in our country, seeking whom he may de your. He has recently destroyed an estimable cit en, and now threatens the lives of thousands. In this dreadful occurrence, it was deemed proper to go into Fancuit Hall, and give atterance our feelings. But how did we go there? By ended to express our regret that a citizen had been estroyed, it was not our intention to say one word bout the dragon (slavery) who took his precious And that, Sir, is the freedom w Boston! That is our liberty of speech in Fan-

I rose, Sir, to read a passage, which is remarkable as a prophecy, and not less remarkable in its exact and sudden fulfilment. It is the following. nded by Dr

Channing to his work on slavery, in 1836: One kidnapped, murdered Abolitionist would do mor violent destruction of slavery than a thousand socie-His name would be sainted. The day of his death would be set apart for solemn, heart-stirring commemo-ration. His blood would cry through the land with a thrill-ing voice, would pierce every dwelling, and find a response

This day, this night, Mr. President, is the proph-

ave listened with deep interest to the speechs which have been made on this thrilling occasion; but it has occurred to me, if yonder door were thrown open, and the dead body of the martyred Lovejoy could be brought into this Chapel, follow d by a train of manucled and sorrow-sullaves, supporting the living though insensible form f his agonized wife, -such a spectacle would lead with a voice, that has not been heard here is evening, and excite emotions wholly unutteratheft. For the latter, restoration fourfold was appointed; but for 'stealing, or selling a man. He is only one of more than two milmartyrs to the foul spirit of American slaof them all! And Think of the slave was found in hand, the command was decisive: -the slightest sufferer of them all! nother and let us thank God that no slave-driver 'he shall surely be put to death,' then that Go can purchase the fatherless child, of Lovejoy!

COMMUNICATIONS

LETTER TO THE REV. DR. CHANNING. Your recent co-operation in the cause of huor, it touched and thrilled every heart here. His important here is touched and thrilled every heart here. His important here is to there as is a stray, have induced me reply to your address to abolitionists. I shall confine my resect the future, and look forward to the effects of marks to two cardinal points, in both of which he would not have regretted, even I am convinced you are mistaken; partly, no his beloved ones, that it was his lot doubt, from not having been acquainted minutely with the principles and acts on which ful sound' from the pulpit, and the truth discharged by the press; and that mode of warfare alone I hope will be adopted by the champi-

His noble and determined spirit istics in our warfare, which, I am convinced, inor died in vain. His noble and determined spirit is still in the land. The cry of his blood is ringing in the cars of a people. The moral influence of his death is shaking the ranks of Slavery. The victory is ours, if followed up with the arms of truth the receivery is ours, if followed up with the arms of truth these receivers. those measures,-having indeed been the first advocate of both,-I am probably therefore better qualified to illustrate both the object ithave been pursued, than some of the junior soldiers in our noble army. I refer to the exclusion of slave-drivers from thelcommunion of the Christian church; and the application to slaveyou will perceive that I now cautiously exclude all the theological doctrines which might otherwise be adduced in illustration. I. The 'unjust severity' of our language.

You observe: 'I have often lamented the disyou have been accustomed to denounce slaveholders as robbers and man-stealers. Now robbery and stealing imply that a man takes consciously, and with knowledge, what belongs to another. To steal is to seize privily, to rob is to steal by force, the acknowledged property that the slave he holds is not his own?' In reequity, is no part of your faith or of my creed. they are embodied in our delineations of slavery. Not that we assume or make any pretensions to predict the future, or even to and with no 'sophistry or exaggeration,' except those excrescences can be imputed to the infallible revelation of Jehovah.

It is sufficient to remark, that the use of scriptural terms in characterising sin, is indispensable in all moral controversies. I do not mean, that the words used in our common transthey convey the precise idea of the original, they should be used in preference to others, because they are familiarized by use, and consecrated by hallowed authority. I offer four remarks for your consideration.

brass, whose hands are iron, and whose cial proceedings, admit your implied position, in its most flagrant form 'by misapprehension. it is recorded, that Joseph informed Pharaoh's of the Hebrews' Now the form of the verb there used, implies both the above ideas-resolution and diligence in all the parties concerned in that robbery and man-stealing.' Notwithstanding the unparalleled simplicity of Joseph's statement, and his silence respecting the various traders by whose instrumentality he was transterred from his father's dwelling to the dungeon of the king's prison; yet he declares that he was taken away by force, openly stolen; and it is obviously implied, that the situation in which he was then placed, necessarily comprised a continuation of the original act of mantealing. I cannot therefore admit, that he wh diligently commits a neferious act as the Pugl verb distinctly asserts, is the 'victim of a voluntary blindness

2. Both the Hebrew and the Greek words which are used in the sacred volume in reference to slaveholding, express the highest voluntary turpitude. The Hebrew word Ganav which is softened by us into Kidnap, is pre cisely synonymous with Andrapodistes; and they mean, to enslave or treat as a slave : exercise of the faculty of speech. No. sir! On man-stcaler or a kidnapper. Probably the most comprehensive definition is found in the Pres byterian Confession of faith, in the note to the hundred and forty-second question of the Larger Catechism. The reference is to Exodus xxi: 16, and I. Timothy 1: 10. The law is made for man-stealers. This curse among the Jews exposed the perperators of it to capital punishment; and the apostle classes them with sinners of the first rank. The word he uses, in its origina! import, comprehends all who are concerned in bringing any of the human race into slavery, or in retaining them in it. Stealers of men are all those who carry off slaves or freemen, and keep, sell or buy them; which act, Grotius, 'is the highest kind of theft Now I never can admit that men, who, for the sake of mammon, set up 'the throne of iniquity and frame mischief by a law;' and then, as yo declare, regard their ungodly 'Statute book as of equal authority with the Sermon on the Mount,' and look on such ' legal as synonimous with moral right, are no more guilty of robbing and stealing, than he would be, who by misapprehension should appropriate to himself To cite your own what belongs to another. words, I think, that not only does your principle ' furnish a pillow for the conscience of the slaveholder;' but if carried out to its legitimate extent, it also gives to every criminal a complete exculpation for his sins, provided he can plead in extenuation, voluntary ignorance, long practice, and the influence of those evil communications which corrupt good manners. 3. The Jewish law made a grand distinction between man-stealing and all other kinds of

for ' making merchandize of a man, or if he

was no question respecting decrees of the legis-| mutable religious truth with carnal expediency. lature, bringing up in sight of slaves, the hab- That effort will always be vain. By n it of treating human beings as slaves, or any can that unboly amalgamation exist. But when other of the excuses which modern slavehold you say, that Abolitionists 'justify their severers allege. The whole inquiry was devoted to ity of language by the strong rebukes uttered single point, -Is the man detained in bond- by Jesus Christ,' thereby implying that the Auage contrary to the Jewish law? If so, that ti-Slavery champions usurp an unhallowed auslaveholder was pronouced a thief, and instant- thority, I think you have misconceived their ly suffered the punishment denounced by Jeho- motives, their feelings, and their design. vah. I only subjoin, that any man, who at use scriptural language-they inculcate evantempts to persuade the Christian churches, that gelical truth-they promulgate the divine laws the Hebrew word Acad, or the Greek term -and they enunciate their opinions emphatical-Doules, implies such a 'chattel' as a slave in ly; because they thereby only embody in their our Southern states, is either ignorant of those contest for humanity and freedom, the religious languages, or wilfully falsifies 'the scripture of and moral instructions which they have learnt 4. You are conscious that slavery can be Without any improper emotion of vain glory, demolished solely by the power of the gospel, they think that they can appeal, in proof of am therefore convinced, that the 'monstrous their brotherly love for the slaveholders, to the dusion, that violation of man's most sacred sacrifices which they make to reclaim them; to rights,' must be portrayed in the language of the reproach and scorn and privations which the divine law, to expose its beinous criminal- they endure in the cause of philanthropy; and ity. By our common epithets, we have totally to their quenchless resolution to toil and suffer concealed the wickedness of 'the Southern in- so that by divine grace, they may 'convert the stitutions.' God calls them man-stealing, and sinners from the error of their ways, save their we shut out of sight the guilt, by styling them souls from death, and hide the multitude of God pronounces the slave a their sins, Sanatil Bashow (?) G. B. tolen man, and denominates him who makes

TO WILLIAM LLOYD GA RRISON. BROOKLINE, 12th Mo. 1837.

thief worthy of death; and we call it the 'legal relation' of master and servant, talk of 'inno- DEAR BROTHER: Whilst I shrink with feelings of instinctive Bible thus denounces. And I maintain that against bearing arms in self defence; unless or excitement,' but from the severe principle of led, at this fearful crisis, to examine the

which it manifestly appears, that the 'FANAT- tion, that self-defence is right. The Massachu

do not hold slaves for gain, and publish their cally carried out by our brethren at Alton, as it names, they shall be exempt from your censure, has been by the friends of the colored race in s ' the worst of robbers and of tyrants. practitioner of a system which 'necessarily have been the result; or, if not, that the spil

few remarks upon your general principle

great as that to which the slave is habitually

elf-does that man not give proof in his life, of fect.' onstant ' hostility to the Christian law?'

mous wrong, which no language can exagge- or Goo, to maintain the liberty of the press and

greatest robbery,' yet they profess to be Christians; and pretend to believe that their habit-fallen victims to persecution and tyranny.' ual 'violation of man's most sacre | rights,' Res. 4th. That he was contending confessedly gives no 'proof of hostility to the Caristian and truly, in a constitutional and lawful manner,

hurches, all the Reformed, the Associate, and ed titles them, being 'the worst of rubbers, and the worthy to wear the crown of martyrdom. worst of tyrants,' as long as they continue to

of slaveholders from christian communionship, and his habitual immorality was alleged sublime address by the impressive words, against him as a barrier—it would be useless 'Whosoever heareth these sayings of mine, an engage in those things-and I seriously think you.- I presume that you would replyership of angels," nan rights, and to be 'the worst of robbers, shearers is dumb, so he openeth not his mouth und the worst of tyrants.'

ived, perpetrated, and persisted in by the dis- er, is too glaring to need any comment. iples of Jesus in this republic—and that is the ecognition of slaveholders as Christians. Unmartyr of Christianity, to whom he has been il that error is banished, and a total and uni- compared, and who was the victim of popular rersal change of practice shall have been adopt. fury, because 'they were not able to resist d; all attempts to abolish slavery will be near-spirit and wisdom by which he spake.' y as abortive, as it would be to attempt to over turn the rock of Gibraltar by a paper pellet duct of that holy man? He preached the truth from a child's pop gun, or to stop the falls of and while they gnashed on him with their teeth.

hirlpool. With one remark more I close; only premis

Christians. To cite your own phrase, that abhorrence from joining in that heartless outdelusion is a monstrous one;' and the only cry against brother Lovejoy, which has been nethod to extirpate it is this-to call that act raised by the slaveholders of the South, and kidnapping, which God defines to be so; and their pro-slavery brethren of the North, by men that man a thief and man-stealer, whom the who have themselves no conscientious scruples such phrases contain no 'unjust severity;' but perchance there may exist some sanctimonious as you prop rly remark, it is 'speaking the hesitation, whether it is right for a minister of truth, and the whole truth, in the language of the gospel to 'resist evil,' though other Chrisstrong conviction,' without 'policy or passion tians may and ought to do it; yet I feel impelduct of our brother by the light of eternal truth Exclusion of Staveholders from the and hold him up as a beacon to warn abolitionprivileges of the Christian church.'-I shall ists, that when the Lord Jesus said, 'They strictly adhere to your own definition. You that take the sword shall perish by the sword, state that all persons should be excluded from he uttered a prophecy which was fulfilled in the the communion table, who 'give proof in their lives of hostility to the Christian law.' Let us of Human Rights has been baptized with blood. apply your own principle. 'To own a man is not only by its enemies, but by its friends; and You 'repel the claim just in proportion as abolitionists have defendwith horror.' Slaveholding is 'a violation of ed the course of our fellow coadjutor in taking man's most sacred rights.' No language can up arms, just in that proportion they are idenexceed the enormities of the wrong. The man tilted with the crime which he committed, and who holds slaves for gain is 'the worst of rob- are holding out to their fellow-laborers in the bers. He is the worst of tyrants. Slavery vio- cause of liberty, an incentive to bring to the ates all human rights, necessarily, systemati- support of our holy principles, the aid of the cally, from its very nature. No robbery is so dagger and the rifle. No abolition society, as far as I have seen

abjected.' Many similar passages can be the resolutions issued by them, has come out moted from your recent publications, from nobly and openly in condemnation of the posics' have not selfishly appropriated all the 'vio- setts Society, which has spoken more plainly ent forms of speech, and all the unjust severity perhaps than any other, exhibits in its resoluof language,' to themselves !- I shall subjoin a tions the strangest contradictions. Resolution 6th says, ' We are constrained to believe, that i 1. If you will ascertain what slaveholders the doctrine of non-resistance had been practi-Boston, New-York, &c., a similar deliverance 2. I ask you, does a man who is a continual and victory would, in the providence of God, iolates all human rights,' and subjects its vic- ling of the blood of defenceless men, would im to the greatest robbery perpetrated by him- have produced a more thrilling and abiding ef-This feeble expression of implied regret and disapprobation at brother Lovejoy's resort-3. Is that 'an unenlightened zeal,' which ing to arms, is coupled with the most unqualierects around the communion table a partition fied praise. Res. 1st, says, that he was murvall to exclude men who are guilty of an enor- dered 'while nobly endeavoring, in the FEAR the rights of man.' Res. 2d. 'That in the 'deep 4. Is the Lord's supper turned into a 'wea- damnation' of the murder of this CHRISTIAN pon of assault,' when men are excluded from it MARTYR,' &c. Res. 3d. 'That our lamented the are living in that monstrous delusion, which coadjuter, in cheerfully laying down his life in so blinds them, that aithough 'the worst of THE CAUSE OF HIS GOD, his country, and liberobbers, and the worst of tyrants, necessarily, ty, deserves to be ranked and held in everlast systematically subjecting their slaves to the ing remembrance, among the noble army o for ALL that is precious in freedom, and VITAL To my apprehension, you exactly maintain in Christianity; and that he had no other inthe proposition which for several years past has terest in such a fearful conflict, than that of a been avowed as the cardinal principle of sction free moral agent; nor could be have consented in reference to this topic. Why do 'the Friends' to be fettered and gagged, under such circumtenaciously exclude all slaveholders from their stances, without sacrificing that which is of parcommunity? Because, as they believe, slave- amount importance to the mere preservation of olders ' give proof in their lives of hostility to life - namely, his ALLEGIANCE TO GOD and duty.' the Christian law.' Why have many Baptist Now, if all that is said in the four last mentionthe Associate Reformed Presbyterians, with our brother is a Christian martyr, and surrendermany other isolated Christian societies of dif- ed his life in the performance of his duty to God ferent denominations, crected that 'partition then even the slight indications of disapproval wall round the communion table?' Not as a in the 6th Resolution are out of place. Instead weapon of assault;' but because they adjudge of regretting any thing in the death of our brothhat slaveholders, as Dr. Chauning smoothly en- er, we should rejoice that he has been found Let us now examine how far the appellation

exemplify those characters, cannot consistent- of Christian martyr can be applied to one, who claim the 'privileges of the Christian church.' died in the act of violating one of our Lord's Your rule has been the only argument which broadest and most important commands. Je ever has been adduced to justify the exclusion sus Chris', when he delivered his sermon on the mount to the multitude-(mark that! not their practical 'hostility to the Christian law.' to apostles, or ministers, but to the multitude,) If a notoriously profane, intemperate and lewd embodied in this discourse all that was essen man were to offer himself for church member- tial to form the Christian. And he closes this Whosoever heareth these sayings of mine, and for him to reply—' I was nurtured in those hab- DOETH THEM, I will liken him unto a wise man is. I have always lived among persons who which built his house upon a rock, &c. And every one that heareth these sayings of mine. I am right. My heart is not open to your in-spection.' 'Has God assigned to you his pre-foolish man, which built his house upon the ogative of judgment?' 'Is it not a violation of sand, &c.' Now what does Christ mean by he laws of Christian charity to shut me out the terms, wise and foolish? I believe he niean rom the privileges of the Christain church; to designate who were, and who were not, his and by a monstrous abuse, to turn the Lord's disciples. He meant to teach us, that *practi*-supper into a weapon of assault' upon me?—If cal holiness was what he called for as a test of uch an immoral man were thus to appeal to discipleship. In this sermon, among other pre-- I vio- cents. Jesus lays down the doctrine of non-reate no law of Christian charity, nor do I usurp sistance: 'Ye have heard that it hath been God's prerogative. I know not your heart, but said, An eye for an eye, and a tooth for a tooth. I am commanded to judge of the heart by its But I say unto you, that ye resist not evil; but You are avowedly a blasphemer, a whosoever shall smite thee on the one cheek, drunkard, and a debauchee-your whole life turn to him the other also' Our great lawgiv and your defence of it give proof of hostility to er knew that if a man did not resist an injury, he Christian law-therefore, until you bring it was impossible he could inflict one in the forth fruits meet for repentance. I cannot be spirit of aggression, and therefore he forbids us ieve that you are a follower of the boly, harm- to resist evil, because that strikes at the root of ess and undefiled Jesus.' That is our princi- the sin. His own life was one series of meek ole; and until all the Northern churches adopt endurance of the contradiction of sinners in practice, in reference to slavery, so long against himself. In no case did the Redeemer will that *monstrous delusion* prevail, and men repel injury by injury; and at the consumma-who would kidnap, enslave and 'claim the own-tion of his glorious mission, he literally fulfilled will continue to violate all hu- the prediction of Isainh. ' As a sheep before her Let us remember, that this same Jesus has left The exclusion of slaveholders from all com- us an examle, that we should follow his steps, nunion with the christian churches in the non- ' who did no sin, neither was guile found in his slaveholding states is the simple, but the only mouth; who, when he was revited, revited not effectual method to arouse the consciences of again; when he suffered, he THREATENED not; hose men to a sense of their duty; and by the but committed himself to him that judgeth application of gospel eye-salve, to release them righteously.' The dissimilarity between the om their ' monstrous de usion.' A deadly sin precepts and practice of Jesus of Nazareth, and against 'the light and the truth' has been con- the doctrine and conduct of our lamented broth-

the multitude seized Stephen, what was the con-Niagara by holding a sieve in the midst of the and stoned him, he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. Can any one believe that such a suping, that I conceive you have embarrassed plication trembled on the dying lips of broth-rourself in self contradiction, merely because or Lovejoy, when he held in his hands an you have fruitlessly endeavored to combine im-

not fire the gun which shot down Bishop This matters little: he was as truly implicated in the crime of murder, as was Saul, when h kept the clothes of those who stoned Stephen kept the clothes of those who stoned stephen. Did the murderous bullets which penetrated the hearts of the contending brethren, carry to those hearts the message of peace on early and good will to man? Ah, no! to both the bore the fearful truth, that man hates man In Bishop, fell the victim of mistaken zeal, and want of faith in God, Lovejoy fell the victim of an infuriated populace, drunk with the spirit of slavery; but I cannot regard him as a Chris tian martyr. I cannot behold him awaiting his xecution with the holy calmness and unsha faith of Paul, when he says in contemplation of the cruel death which he anticipated, 'l an now ready to be offered; and the time of n departure is at hand. I have fought a good fight, I have finished my course, I have kep the faith; henceforth there is laid up for the crown of righteousness.' Much has been said in extenuation of broth.

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r Lovejoy's conduct, about 'defending his life and his property in a manner justified by the laws of this and all other civilized countries' If this be any justification of crime, then the whole system of abominations, comprehended in that word slavery, may be justified on the same ground. The South has converted one third of its inhabitants into chattels personal She has legalized murder, man-stealing y; yet we are waging war against her belore lomestic institution, because we believe that her laws contravene the laws of God, and there fore that they are null and void, and canno palliate the guilt of slavery. If, then, human aws cannot invest me with a title to hold property in my fellow-man, how can they give me ; right to take his life ? If I cannot, without crim mality, reduce man to property, countenance and protected by the laws of my country; sore ly it is a self-evident truth, that I cannot inno cently reduce the image of God to a manging and lifeless corpse, without at least equal guilt nowever I may be sustained by the laws of man

The principles of truth should be inflexible maintained, let who will suffer. We curr this out when we say of all slaveholders, they are thieves and robbers. Our business is with principles, not with persons. We must sacrice our affections and our sympathies to me pr nciples, and not permit the tender sensibili ies of our nature to warp our judgment. Be sides, it seems to me, that although it is said our brother took up arms to defend great and fundamental principles, a little reflection wil show, that this was not the case. Principle can never be defended by violence, persons may and he who takes up arms professedly to defen principles, takes them in reality to defend his person, which has become obnoxing consequence of his having embraced those principles. I wish this fallacy was clearly anderstood. Every man, who professedly take up arms to defend his principles, shows, in m apprehension, that he is not willing to sacrific his life for those principles. No man is not pared to come out as the public advocate Fruth, until he is prepared to die a martyr the Truth; and unless he is willing, unresis ingly, to lay down his life for his principles, has not learned their intrinsic value which the first lesson every reformer ought to under stand. Of what importance is any man's life to the establishment of truth? God is Truth. and the cause which is based on Truth cannot e overthrown. Men in their madness and their folly may destroy those who are con missioned to preach repentance to them but they cannot destroy Truth. Eleven of the apostles suffered martyrdom? Did Christianit herefore disappear? Now my faith in the fun damental doctrine of abolitionism, which is be sed 'on the unutterable worth of every huma being, on his inalienable rights as a rationa moral and immortal child of God,' is so strong that if Jehovah should permit the most co spicuous and the holiest men and women i or ranks to be moved down by a lawless mol should confidently expect that others would be raised up to fill their places. Our cause is instinct with immortality: ' it can neither be silenced nor destroyed.

Thine in the bonds of Peace, S. M. G

NEW YORK, Dec. 15, 1837

DEAR GARRISON : I was much gratified with your remarks to specting the mode in which our brother Loven met death. Is it not now a very suitable time

to discuss, in the Liberator, the Peace question There is much misapprehension on the mind of many abolitionists, respecting the meaning of the Declaration of Sentiments adopted by the Convention that formed the American Anti-Slavery Society. It is true, that a large majority of the members of that Convention were non-combatants, and they meant, idopting the Declaration, to publish the fact le the world, and to consider themselves solemni bound to abstain from physical resistance, is usually termed : there were some members of the convent whose minds were not made up as to the antichristian practice of using bloody weapons, and who were not prepared to subscribe their names to the Declaration with the understand ing mentioned. They, therefore, were permit ed to sign it with the understanding, that a abolitionists, the cause in which we embarked was not to be carried on by weapons of death hat they would neither use such weapons to advance the cause, nor approve of the slaves re sorting to arms to achieve their independen But these brethren did not, in any way, pledg themselves not to resist, in any legal way, a saults upon themselves or their property. many of the majority in that Convention seem o think that the Declaration itself contains & pledge, that all those who sign it will never to sort to physical force under any circumstances and especially whife acting in the character And many, who have since and bolitionists. ted with the American Anti-Slavery Society consider that non-combatant principles are o igatory upon every member of the Amer Anti-Slavery Society. But it is a mistake, apprehend. The Declaration was the act ose who adopted and signed it, and of them selves only, unless others should afterward vo untarily adopt the same principle; and in the adherent would attac case, every subsequent his own meaning to the document. The Con titution of the American Anti-Slavery Society, adopted by the members of the Conven another document entirely, and set forth the principles to which all must agree, in one sense who became then, or should become afterwards, members of the Society. This document says nothing about the subject of non-resistance, s far as abolitionists are concerned. The cris nal members of the Society, then, as all subsequent members, are unpledged in the mooted question, so far as the Constitution ! oncerned. This is the true state of the case believe; and it will save some misapprehen and difficulty, if the minds of the signers the Declaration are refreshed on that subject and if those who think any of them have ted their pledge are correctly informed of the facts in the case, they will cease to have hard

thoughts against brethren on that score. Now, as one of the signers of the Declaration who entertained the belief that all re bloody weapons is anti-christian, and believes that abolitionists who use then err as to their duty as christians, and that so use is contrary to sound policy, I feel acaions

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h regard to the famented Lovejoy, he himself a Peace man; and yet, when should that the destruction of his press time would be followed by the triumph time would be followed by the triumph law over the state of Illinois, and ulti-lead to the loss of thousands of lives, dered that it would save life to make a feace, although it might result in the fa few individuals. In this I think he eat mistake, and the result appears to to the brethren acted on neither the surface war principle. The former would strained them from any use of bloody s, and the latter would have led them as they might have done, scores of the In my judgment, God permitted failure of the war principle to show the folly of their using carnal But, far be it from me to say aught nakind or severe against brethren who scientiously in the matter, or to cast sire upon brother Lovejoy, who died as grin the cause of human rights. Halhe his memory !
pastice to the brethren at Alton, the fol-

facts, just received from one who be-to the corps of defence, should be known. ere hear no militia company at Alton, a hateet company of about seventy individuals was frened, shortly before the arrival of the ses, to preserve the peace of the city, and to steet the press, in case the menaced attack This corps was composed of should be mine. I ais corps was composed of abilitionists and other citizens. The mayor practioned the organization, went with them, engrested a plan of defence, &c. One half of the company were to be in the store each night, On the first aught of the 7th Nov., it was thought that about one quarter of the whole number would be a sufficient number to protect the stess. Each of these had two loaded guns. at least, with ammunition to fire many times. Tas gans were fired into the store before any fing took place from the store. Some thought for or six guns were fired by the mob first, but that two were, there is no doubt. On consultation inside, it was agreed that two or three gons should be discharged at the same time, min the mob. One took effect, and Bishop was mortally wounded. Who killed him, canof course, be known, nor is it important. Il manity prevented, at this exigency, the killing of a large number of the assailants.

After dragging the wounded man off, and wading a full hour, during which the mob were simulated freely with ardent spirit, they renewed the attack, but kept on the side of the store shere there were no windows or doors, and be were out of the reach of the guns of those mithin the store. They, however, placed guards at different points, while the act of firing the might leave the store. The persons in the tore were stationed at different places. Mr. Lovejoy and another were posted at the corner door on the lower floor. They both went out together to reconnoitre, and in a moment or one boards, at a distance of fifty or sixty feet. Mr. Lovejoy received five rifle bullets, one in is shoulder, and the others in his body. Three bullets were found in a post near by. They now returned into the store. Mr. Lovejoy and resurand into the store. Mr. Lovejoy walked on a pair of stairs into the countington, exclaiming, 'I am dead, I am dead, I am dead, I am dead, I the fell on to his face, while one of the brethren was trying to catch him in his mas. They turned him over quickly, but saw

Mrs Lovejoy was not at home that night, nor did she see the corpse of her husband. The funeral was conducted publicly from the iouse of the deceased, which is upwards of number attended, abolitionists and others he heart-broken widow, with her only child dward Payson Lovejoy, nearly two years old, re gone to her mother's, Mrs. French, at St Charles. May the Lord bless them!

Yours, very truly, LEWIS TAPPAN.

From the Emancipator.

SOUTH SCITUATE, Duc. 11, 1837.

DEAR BROTHER -I have just perused, in the scipator, an account of the great meeting in fabruacle, in commemoration of the lamented, amentable death of brother Lovejoy; and a your discourse on that occasion. moment I heard of the catastrophe at Alton, ressed my apprehension that it would have a mouseff et upon the anti-slavery cause. Eveastons effect upon the anti-slavery cause. Eve-merment of the abolitionists since has increased aston no one so much so as the procedure of Executive Committee of the American Anti-ony Society, in which you—the President of Convention at Phitadelphia that formed that Pty—have acted so conspicuous a part. I feel Stand, therefore, to express as forcibly as I & and as publicly as I may be permitted to, my of disapprobation of the course pursued by my disapprobation of the course pursued by my agenerally, and those at New York espe-and I address this rebuke to you, dear r, because you have given the influence of oth personal and official name to sentiments essures that will be fatal, I fear, to the evanfor same that will be tatal, I test, to the con-fined counter of that great enterprise which aims off-et the peaceful emmeripation of millions in a land, from a bondaye as abject as has ever been forced upon any of the lauman family. Yer will not so m sunderstand what I shall say,

and will not so misunderstand what I shall say, in this deeply interesting and exciting subject, it suspect that I do not appreciate as highly as I is ever done, the principles for which brother play contended; that I do not still regard them of vial importance to the salvation of our countends that I have fargetten our lumented conditions that I have fargetten our lumented conditions is long suffering of vial interescention on their left. And you surely will not incorrect that I do. rus long suffering of violent persecution on their wholf. And you surely will not imagine that I do not succeed you much with his heart-stricken widow, and his fatherless chi dren; or that I regard with us less abhorrence than you do the conduct and part of his rubbess murderers. The character of his rubbess murderers, affected by the character of his. They are murderers, although he did at deas a marter.

the of his. They are nurderers, although he did the as a marty.

I am aware how ungenerous it may seem in me plas the severe consure I must upon the conduct our brother. Our hearts prompt us at once to tree the errors and faults of any one who is dead, he must more ready then should we be, it may thought to draw the veil of oblivion over what is wong in the conduct of the fullen Lovejoy—on, as he has, in his endeavor to protect, not a few hundred dillers; but to protect from peaced destruction a served instrument, dreaded. a few hindred dollars; but to protect from and destruction a sacred instrument, dreaded by tyrants and others who love darkness rather when he was an adventure of which, the previous of our civil and religious liberties, and the serance of every good cause, so much depends, it is for the very reason that his sufferings in large authority of the so many to overlook the unchristian spirit in he manifested, that I am impolled to speak, there—it is because the end for which he was larging is so precious in our view, it may even sling is an precious in our view, it may even by the means to which he reserted to attain it feel it to be especially important that the The fit to be especially important that the mess of those means should be exposed. Love I tuth as it is in Jesus—fidelity to the author insher of the christian faith, requires me to a Very painful to me, indeed, it is to say a that may wound the feelings of some whose in hearn I would gladly bind up; but sure am a I ought not to see such a wound inflicted my Savior as has been inflicted at Alton, in the same of the friends and hearn inflicted at Alton, in the same of the friends and hear and would be a such a would inflicted my Savior as has been inflicted at Alton, in the same of the friends and hear and what is

tive in the religion of lesus, if it be not the interactive in the rengion of lessis, if it we not the interactive in the lowe our enemies, to do good is them that hate us, and pray for them that despite-

one to it workers? And keep out the Executive Company of the Executive

Hetherto, while our numbers were comparatively few, we have acted in accordance with our professions. Some of us have endured hard treatment, destruction of our property, rough usage of our persons, and even the imminent peril of our lives. But it has been seen and known by all men, that we have not injured any in return, or shown a wish to discussion them. It has been the manifestation of forestimates a serial profession and the propositions embraced in his resolutions were of an abstract character, they were practical in their consequences, and could alone give quiet to the public mind, and arrest the progress of fanaticism.—The opposite principles of constitutional construction had given rise to this property.

our cause with a rapidity unexampled since the progress of christianity during the two first centu-ries. And who have been our converts hitherto? They have been principally from among the most sober minded, benevolent, and pious of every de-nomination. This has been the testimony given

nomination. This has been the testimony given respecting us by some of our opposers.

Now, that we have become a numerous body, and of great consequence, by reason of our numbers, in the estimation of the political parties,—now let us be especially careful in our adherence to our principles. Else shall we find men rushing into our ranks who have not put on Christ—men who have not considered, or do not understand the n practice.

After some further remarks by Mr. Preston, the subject was made the special order of the day for reasons by which he purposes to overthrow the em-pire of sin; and such fellow-laborers will soon in-Wednesday next.

The following are the resolutions offered by Mr

Resolved. That in the formation of the Federal

l have written earnestly, for I feel deeply. FRIDAY, Dec. 29. Mr. Morris of Ohio, presented a series of resolu-tions, embracing his views of the rights and obliga-tions of the General Government and of the States, may not have measured exactly all my words, for I am aiming to avert what I regard a measureless evil. But I am not any the less affectionately tions of the General Government and of the States, especially in reference to the abolition of slavery in the District of Columbia.

The resolutions were very long, and express opinions and sentiments directly the opposite of those contained in the resolutions offered by Mr. Cathonn. Mr. Morris moved that the resolutions be printed. Mr. Cathonn said he was qu'te willing that they should be printed. He regarded them as presenting the antagonist side of the question to that set forth by him. They are, he said, decidedly abolition doctrines. Mr. Morris made no reply but gave notice that he would call up these resolutions, when those of Mr. Cathoun were taken up for consideration and discussion. They were or dered to be printed and laid on the table.

The following are the resolutions offered by Mr.

Yours, SAMUEL J. MAY. ALARMING! -- SOUTHERN CHIVALRY!

The following communication appears in the Richmond Enquirer:—

To the Legislature of Virginia:

For heaven's sake, for the sake of your wives, your children, your homes, waste not your time in idle debate on federal relations, and in petty party squabbles. I am no disunionist, no rash young man. Let me warn you to reorganize your militia. It is now for any efficient purpose utterly disbanded. Look to your public arsenals. Be prepared for the worst, though it should not come.

Yours, BLAND. For heaven's sake, for the sake of your wives,

Bravo !- The Virginia militia and arsenals against northern warnings, entreaties and arguments! A hundred to one on the latter—truth vs. brute force.

JOURNAL OF THE TIMES.

| Section of the common and his special proceeding of the process of the common dependence of the process of the process of the common dependence of the process of the common dependen

which he was suffered to make without much in-

Mr. Speaker :- As I have declared, in the face of But it has been seen and known by all men, that we have not injured any in return, or shown a wish to injure them. It has been the manifestation of this spirit, I am persuaded, that has carried forward our cause with a rapidity unexampled since the progress of christianity during the two first centuries. And who have been our converts thisterior.

Mr. Speaker:—As I have declared, if the mind, and arriest like I louse and before this nation, that I consider the resolution, lately adopted by this House, which fantical spirit. He said he had no wish to discuss the subject now, although he desired to have a decision before the Verment report and resolutions are the being the progress of christianity during the two first centuries. And who have been our converts higher of the progress of fanaticis in.—The cupon of the subject of slavery, &c. Mr. Preston followed Mr. Calhoun. He hoped bound by it, in any other manner than I am bound his colleague would be successful in restoring peace, and harmony to the country, but he really had that I feel myself entitled to all the rights and privigreat fears that no compromise on a declaration of leges as a member of this House, which I possess-principles could be effectual. Abstract proposited before the adoption of that rule; and I claim tions, he admitted, were important in themselves especially when the measures of gentlemen accorded with their principles. But he had seen frequently that the recognition of a principle was quently that the recognition of a principle was quently that the widest departure from it because I have in possession a petition which I shall quite compatible with the widest departure from it cause I have in possession a petition which I shall hereafter present, after due notice, for rescinding that resolution. That petition, I am happy to say, so from a large number of highly respectable citizens of Phladelphia, and it demands of this house the respect of that rule. I also give notice that when LoCks that existing Leading property is with when I offer that petition, I shall accompany it with a Resolution for reconsidering that infamous Reso-lution. In the mean time, these petitions, which I now present, may be laid on the table, but not in conformity with the Rule of the House, because I onsider it as utterly unconstitutional and oppres-

Mr. Tillinghast presented some memorials and resoltions relative to the annexation of Texas, and proceeded to make some remarks thereon; but the Chair stated that if the petitions gave rise to debate, they must be over one day, when they would be called up. The papers were then ordered to be

Among the articles we have in type, for which we can find no room this week, are the proceedings of the Woburn and Portland A! S. Societies—an account of the fair in this city—a letter to the patrons of the Illuminator, from our undaunted friend Joseph A. Whitmarsh, who is now suffering imprisonment in Levercit-street juil in Boston, 'for conscience sake'—intelligence from Washington—List of Letters, Remittances, &c.

Constitution, the States acted in their sovereign DIED-In Boston, Dec. 19, Mrs. Lucy Jackson, aged 40. BOSTON.

FRIDAY, JANUARY 5, 1838.

MASSACHUSETTS ANTI-SLAVERY SOCIETY. The annual meeting of the Massachusetts Anti-Slavery Society will be held on the 24th inst. at 10 o'clock, A. M., in this city. Distinguished advocates of the cause of emancipation, from abroad, are expected to be

Auxiliary societies are requested to send delegates. They are also requested to send to A. A. Phelps, im-ediately, by mail or otherwise, the name of each society, the time of its formation, the number of its mem-bers, and the names of its President and Secretary. There are many of the Societies in the State, that have never been reported at all, and many more, the reports from which are very imperfect. Special and immediate attention to this matter is therefore earnestly desired.

FRANCIS JACKSON, Pres. WN. LLOYD GARRISON, Cor. Sec. Boston, January '4 .1838.

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AGENTS FOR THE LIBERA	TOR.
Samuel Deyer, Abington,	Mass.
Noah P. Ford, W. Abington	**
David Hartwell, Pepperell,	**
Josiah V. Marshall, Doychester,	46
Noah Jackman, Newbury,	**
R. C. French, Fall River,	41
Rev. Jos. S. Ellis, Lurenburg,	**
Charles A. Eastman, Mason Village,	N. H.
B. F. Haskell, Cornwall	Vt.
Elias Smith, Providence,	R. I.
George W. Benson, Brooklyn,	Ct.
N. Blount, Poughkeepsie,	N.Y.
Wm. P. Griffin, Albany,	**
S. Kcese, Peru,	**
Charles Marriott, Hudson,	**
Jonathan Magill, Solesbury,	Pa.
H. C. Howells, Fettysburg,	**

My All Anti-Slavery agents and officers of Anti-Slavery Societies, in any part of the United States, are hereby com-missioned to act as agents for the paper; and their receipts, for money received, will be considered valid by the publisher. It is very desirable to have local agents in various parts of the country, and to have a list published in the paper. All who are willing to act as such, are respectfully requested to forward their names to the publisher, as soon as practicabl
ISAAC KNAPP.

MEETING ON THE 22D.

A third part of our present number is occupied with the speeches, delivered at the Marlboro' Chapel, in this city, on the 22d ultimo, in commemoration of the death of E. P Lovejoy. The pleasure with which they were listened to will not be lessened by their perusal. The facts presented by Mr. Phelps show that Mr. Lovejoy acted under the di-rection of the civil authority, and that he fell strictly in de-fence of government. All, therefore, who believe that government should be maintained at all hazards and at whatever sacrifice of life, are bound, on the score of consistency, to er sacrifice of life, are bound, on the score of consistency, to appliand his courage, his devotion to the public good, his generous disdain of personal consequences. The case is ably argued by our eloquent friend, Wendell Phillips; and truly does he say, that none but those who deny the right of any body of men ever to resort to the law of violence, can be justified in rebuking the conduct of the Alton martyr. For ourselves, individually, we believe that as no occasion was found in which Jesus felt himself authorised to resist his blood-thirsty persecutors by force, so none can ever occur in which his disciples may lawfully use carnal weapons. While, therefore, we reprobate the act of the lamented Lovejoy in arining himself, even for the maintenance of the laws, as a departure from the spirit and example of Him whose king-dom is not of this world; we, at the same time, are filled with disgust and indignation at the hypocrisy and cool-blooded insensibility manifested by those enemies of the anti-slave-ry cause, who, professing to reverence the government of their country, are basely condemning his loyal support of that government in the darkest hour of peril. To argue that, because he was a minister, he ought not to have done as he did, is to concede that he owed no allegiance to the government, and therefore was not bound to obey its requisi-tion; or that a minister may not do what all other citizens are held to be obligated to perform, by every consideration of justice, patriotism and religion. It is worthy of special comment, that the very men who are loudest in their denunciations of the Alton victim for having breasted the tide of an-archy, and stood up in defence of law and order under the anction of the civil power, are the identical persons who are raising a hue-and-cry against certain abolitionists, for what is called their 'no government' views. The truth is, even bad men instinctively feel that the use of carnal weapons, bad men instructively feel that the use of carnal weapons, under any circumstances, ill becomes a follower of Jesus; and the testimony to this fact, which they are now unwittingly giving, shall be made subservient to the establishment of that kingdom which shall supplant all others, and fill the whole earth-a kingdom of peace and holiners. But even if Lovejoy had perished in relf-defence against the attack of the orderous banditti, and not in endeavoring to sustain the government, those who hold to the right of self-defence should be domb at least should not after a word of condemnation, respecting his conduct; nay, they should applaud it. Mirabile dictu-all at once, the violent, the sanguinary, the instigators of moles, the advocates of war, men who wear enaulets, and those who mount a cockade, are converted to the 'ultra' peace doctrine, profess to be gentle even to pu-sillanimity, deprecate all violence, and feel a shuddering sensation, in consequence of a minister's defending, in the last resort, the freedom of the press and the cause of universal emancipation! O, notable fools! The most impudent of impostors !

The speech of Edmund Quincy is a chaste, impressive, eloquent performance. Its allusions and illustrations are very felicitous, and its spirit throughout most commendable. Mr. Quincy, though lately enrolled in the anti-slavery ranks, speaks with the boldness of a veteran; and, in his applica-tion of the principle of freedom, is determined to be no respecter of persons. The case he has imagined of a foreigner visiting these shores, enraptured at the thought of our repub-lican institutions, and yet witnessing with his own eyes our traffic in 'alaxes and the souls of men,' even in the capi-tal of this republic, is not less humiliating than natural.

The manly sentiments of Mr. Brownson were responded to by the audience in the most emphatic manner. The affecting case of Mrs. Paul, in Albany, related by Mr. Choules, ought to kindle a blush of shame on the cheek of every Christian. We knew Mrs. P. in England, and can testify that she is an estimable, intelligent and pious woman, and highly respected in that country; yet she is treated as the offscouring of all things in republican, Christian America. Are there no abolitionists in Albany, to pay all due re-

spect to that excellent woman and her worthy husband ? STILL IN A CORNER.

We almost despair of getting any editorial room for our-selves, such is the overwhelming pressure of matter relating to the anti-slavery movements in the land; but our readers will not complain—at least, they cannot reasonably com-plain—that we occupy so little space, while we are assisted such valuable correspondents, and furnish so much other matter that deserves to be chronicled. Our present number is we think exceedingly interesting. The proceedings of the meeting at the Malborn' Chapel—the Letters of S. M. Grinke on the Rights of Women-those also from Samuel May, Lewis Tappan and S. M. Grimke, respecting the question of non-resistance-the review of Dr. Channing's Letter by our veteran coadjator G. B. the earliest abolition ist in the field-and the proceedings of Congress, embracing the 'antagonistical' resolutions of Messes. Morris and Calhoun, (upon which we regret that we have not room to comment)—all will be read with very deep interest. We admire the earnest and Christ-like spirit of bro. May's letter : but he begs the question throughout. Not one of those who signed the Declaration of Sentiments at Philadelphia, (however much the views of a few may have since altered,) we presume meant to be understood as repudiating that government, in defence of which Mr. Lovejoy perished. We entirely discent from bro. May's opinion, that 'it was especially incumbent upon the executive Committee of the American A. S. Society, to reprobate, distinctly and strongly, the course pursued by Mr. Lovejoy and his associates.' In their official capacity, they could properly do no such thing. Nor do we think tro. Green deserves a relake, unless be has given in his adherence to the doctrine, that no man ought to support the laws by physical force, even in obedience to the powers that be.' For the same reason, our esteemed friend S. M. G. is wrong in blaming the Massachusetts Society for S. M. G. is wrong in blanning the Massachusetts Society for not doing what it is not empowered to do, on its present ba-sis. Lovejoy was certainly a martyr; but, strictly speak-ing, he was not—at least in our opinion—a christian mar-tyr. He died like Warren, not like Stephen.

A meeting of the Young Men's Anti-Slavery Society will be leid at Lyceum Hall, 39, Hanover St. on Wednesday

pe level at Lyceum rian, so, raise to the discount of the aboli-tron of slavery in the District of Columbia, by the Senators and Representatives in Congress, dissolve the Union 1

All interceted are invited to attend.

APPEAL TO THE PEOPLE! CITIZENS OF MASSACHUSETTS-

The deed is done. Below, you will find a resolution adopted by the House of Representatives of the United States, on the 21st of December, inst. That tried and fearless de-fender of the right of petition, Hon. J. Q. Adams, attempted to remonstrate against its adoption, but was gagged by the previous ques-tion! As the only thing he could do, when the yeas and mays were called, he rose in his place, and amid clamorous cries of 'order,' designed to silence him, or drown his woice, he exclaimed, 'I consider this resolution a viola-tion of the Constitution of the United States fion of the Constitution of the United States—
of the right of my constituents and the people
of the United States to petition—and of my
right of freedom of speech as a member of this
House.' It was to no purpose. Slaveholding
arrogance and dictation demanded it; and struit—
way the gag is applied, the right of petition virtually denied, the Constitution trampled under foot, and the sovereignty of the people con-temned. Will you stand by the right of peri-tion? Then circulate and sign the annexed

At the last session of Congress, the House of Representatives declared by solemn vote, that slaves have not the right of petition. By the resolution of December 21st, this body virtually declares that YOU have not this right. Are you slaves?

Again—this resolution is almost word for word the infamous resolution of January last. That resolution came immediately before Legislature of this Commonwealth, then sion, for its consideration and action. body, by a vote of 378 to 16, passed the follow-

ing resolutions:—

Resolved, That the resolution above named is an assumption of power and authority at variance with the spirit and intent of the Constitution of the United States, and injurious to the cause of freedom and free institutions; that it does violence to the inherent, absolute, and inalienable rights of man; and that it tends essentially to impair those fundamental principles of natural justice and natural law, which are antecedent to any written constitutions of government, independent of them all, and essential to the security of freedom in a State.

n a State.

Resolved, That our Senators and Representatives in Congress, in maintaining and advocating the full right of petition, have entitled themselves to the cordial approbation of the people of this Commonwealth.

Nobly spoken! A voice, worthy the free representatives of a free people! There was but one defect in it—it was not 'spoken upon the house-tops.' No resolution was passed directing the Executive to forward the above to Congress. Four things, then, need you to be Congress. Four things, then, need now to be

That the people respond, promptly, universally, boldly, to the voice of their representatives—therefore sign the memorials.

2. That the response be uttered on the houseops—in the ear of Congress—therefore sign nemorial No. 1.

3. That the response break on the ear of that body, at one time, as a voice of thunder, in one startling appeal. Therefore, circulate and sign the memorials at once, and on the 25th of January, mail them for Washington, directed to J. Q. Adams, or the member from your district. If the circulation be completed sooner, no matter: on that day, not before, put them in the mail. If it be not then completed, no matter, send what you have, and the remainder afterwards.

N. B. Let adults only sign the memorials. Let ladies and gentlemen sign separate memorials. Let the signatures of the men in each place be all united in one memorial; and the signatures of the ladies in another. Fold each nemorial, and on the back of it, write, in large and legible characters, the name of the first petitioner, the number of petitioners, and the place—thus—' Petition of A. B. and others of remonstrating against the resolution of December 21st, 1837.'

4. The fourth thing to be done is to make the state legislature, at its present session, speak the same language, in regard to the resolution of December 21st, that it did, at its last, in regard to the resolution of January 18th-and speak it, too, in the ear of Congress. Thereore circulate and sign memorial No. 2, at once, and send it in to your representatives in the State Legislature, without delay.

Men and women of Massachusetts, the work is before you—will you do it? Or shall your apathy and silence doom you slaves? The inswer is with you.

To the Honorable the House of Representatives of the

United States. The undersigned of in the Commonwealth of Massachusetts, have learned with astonishment and alarm, that your honorable body did, on the 21st of December last, adopt a resolution in the words

Its of December fast, adopt a resolution in the words following, to wit:

'Resolved, That ml' memorials, petitions, and papers, touching the abolition of sikvery, or the buying, selling, or transfer of slaves in any State, territory or district of the U. States, shall be laid on the table, without reading, or reference, or printing, and that no further action whatever shall be had thereon.'

be had thereon.'
Your memorialists 'consider this resolution a violation of the Constitution of the United States—of the right of the people of the United States to petition—and of the right of their Representatives to recedom of speech as members of your honorable body:' They further regard it as an assumption of authority, at once dangerous and destructive to the fundamental principles to republican government, to the rights of minorities, to the sovereignty of the People, and TO THE UNION OF THESE UNITED STATES: They therefore present this their solemn and earnest remonstrance against sent this their solemn and earnest remonstrance against said resolution, and respectfully ask your honorable body to IMMEDIATELY RESCINDIT.

To the Honorable the Senate and House of Representatives of Massachusetts.

The undersigned, of in the Common-wealth of Massachusetts, have learned with astonish-ment and alarm, that the House of Representaives of the United States did, on the 21st of December last, adopt a resolution in the words following, to wit:

"Resolved, That all memorials, petitions, and papers, touching the abolition of slavery, or the buying, selling, or transfer of slaves in any State, territory, or district of the United States, shall be faid on the table, without reading, or reference, or printing, and that no further action whatever shall be had thereon."

ever shall be had thereon."

Your memorialists, regarding said resolution as a virtual denial to the people of the right of petition for a redress of grievances, a violation of the true intent and spirit of the 1st Article of the Amendments to the Constitution of the United States, and as an assumption of authority, at war with the fundamental principles of our republican government, destructive of the rights of the people, an insult to their sovereignty, and dangerous to the Union of these States: do, therefore, respectfully and earnestly request your honorable bodies to PROTEST, without delay, in the name of THE PEOPLE OF THIS COMMON WEALTH, against said resolution,—and to invoke the House of Representatives of tion, -- and to invoke the House of Representatives of the United States to IMMEDIATELY RESCIND IT. And your memorialists further ask that a copy of said protest and invocation may be sent, as soon as possible, to each of the Senators and Representatives of this Commonwealth in Congress, to be by them laid before

ADELPHIC UNION.

Rev. Mr. Abbot, of Roxbury, will lecture before the Adelphic Union on Tuesday evening next at the Smith School-House, Belknap St. Subject.—Science connected with the moral and physical condition of the Human Race. Lecture to commence at 7 o'clock.

NOTICE.

Providence permitting, the regular quarterly meeting of the Boston Female Anti-Slavery Society will be held on Wednesday next, Jan. 10, at 3 o'clock, at the Marlboro' Chapel, rear of the Marlboro' Hotel, Washington st. Punctual attendance is requested.

By order of the Board,
Jan. 4, 1838.

M. V. BALL, Rec. Sec.

THE PROVINCE OF WOMAN.

THE PROVINCE OF WOMAN.

NOW IN PRESS, and will soon be published,
Letters on the Equality of the Sexes, and the
Condition of Woman. Addressed to Mary S. Parker, President of the Boston Female Anti-Slavery
Society, by S. M. Grimke.
Orders for this work are solicited, as not many
more copies will be published, than are ordered by
the 20th of January. Price, twenty-five cents single copy—\$2.40 per dozen—\$17 per hundred.
Paper covers, 20 cents single copy—\$2.00 per
dozen—\$14.00 per hundred.

And I leave you the links with the blood-rust thereen,
A witness of deeds that the despot hath done. Away-and forever !- I spurn the control That hath fettered my body, and bowed down my soul— With the pride of a freeman I trample in scorn The yoke that my neck hath too patiently borne!

Ye may follow my track where the herbage is red,
For my feet have been bathed in the blood of your dead—
Ye may follow in vengeance—but wo for the hour! For your footsteps are girt by a perilons power !

He spoke-and the triumph of vengeance was seen to deah of his eye and the pride of his mien. And he mattered a curse on the land of the South, While a smile of derision still played round his me One look on the spot which his hatred hath cursed, Exultant, he bounds over hill-top and plain,

And his foot spurns the earth with the pride of disdain No more shall the blood of the fugitive drip All warmly and red from the overseer's whip-No longer shall thrill on the fugitive's ear, The threat of the master, the taunt, and the jeer.

Away to the land of the North !- for her star Shall beacon thy course from its blue home afar-Away, like the wind-pausing not to look back, For the seeker of blood shall be quick on the track ! Where the home of the planter magnificent stood,

There are mauldering ruins and foot-prints in blood— Were the tone of the viol rose soft on the air, Is the roice of the mourner—the wail of despair! Wo! wo! for the lonely, the good and the brave, By the wirlwind of vengeance swept down to the grave For the spoiler swept on like a demon of wrath, And Massacre velled in his havoc-strown path

On the still air of midnight, a terrible cry, Like the trumpet of Doom, called the sleepers—to die! They woke—but the prayer of their anguish was vain, For the sabre is read with the blood of the slain! When the Morning looked out from the East, with its sun

The work of destruction and vengeance was done-And the smoke, like a pall, wrapt the desolute scene And Ruin scowled darkly where Beauty had been ! What marvel? Yet weep for the tree and the flower For the strength that hath passed from the place where it stend! For the light that was quenched in a tempest of blood !

Oh, this was the work of revenge and despair. When the fetter and yoke were too galling to For the iron had entered the fugitive's soul. Till he spurned in his batred the tyrant's soul.

From his wife and his child they had torn him apart. Unkeeding the auguish that gnawed at his heart-And he knew that the daughter he idolized, must Be doomed to a life of pollution and lust.

Then the demon awoke-and he vowed in his wrath. That the blood of the master should crimson his path, And that Ruin should how o'er their desolate bearth,

And dark was the hatred be nursed in his breast. Till the thirst for revenge robbed his spirit of res Then he swept o'er their home like a whirlwind of fire, And Destruction trod close in the path of his ire !

Flow darkly, St. Illa ! for mixed with thy flood, There are tears in the track of the Shedder of blood ! And the waves have a tone like a funeral wail. As they fling their low voice to the answering gale !

From his death-work the Slayer in triumph hath gone-Weep, land of the South! for his deed is thine own ! Av. weep! till thine eyeballs in agony swim. cup of thy trembling is filled to the brim! W. H. BURLEIGH. Dec. 9th, 1837.

> From the Herald of Freedom. LINES

TO THE MEMORY OF REV. ELIJAH P. LOVEJOY. Who was slain at Alton, (Ill.) Nov. 7, 1837, while endeavoring to re-establish a FREE RELIGIOUS PRESS, which had been FOUR times destroyed.

We mourn for thee, O brother, When the children of her hosom By the sword are swept away,-Not as a nation mourneth When her strong and mighty die, And her banners torn and trodden On the field of buttle lie

O we mourn as when the altar Hath cast down its holy light, And the angel's wings are spreading For his departing flight. We mourn as when the Freedom Of a WORLD has been betrayed, And at the feet of Violence
A PROPLE'S RIGHTS are laid.

Fallen! a thousand voices From thy blood shall cry to Heaven, And in judgment and in terror The right arm of JEHOVAH Shall be stretched abroad in wrath. And hail stones and coals of fire Smite and burn along His path.

Through the deep glades of the forest, ere the woodman's axe is heard. Where the thick grass of the prairie By a human foot is stirred .-From the valleys to the hill-tope Shall a thrilling ery go out,

Swell and render back the shout. From the free land of the Pilgrime. Sea crag and mountain glen,-From the mighty nation risen Round thy sepulchre, O Penn, From the ocean lakes rock-girded. As when a storm is nigh, And the deep roar of its waters Is gathered in the sky :-

Swift from the Western Highlands A strong sound, like the rushing Of a great and mighty wind, O'er the Alleghanys sweeping

Down the Mississippi's wave, Shall be heard through all the regions Where Man is held a SLAVE !

A stern rebuke shall thunder As if the heavens spake-The voice which FREEDON utters, In her indignation wake, For Truth and Right the PULPIT Shall raise its trumpet plea, And, blood besprinkled Brother

The PRESS shall still be free! On the fresh mound heaped above thee, Laying brow and bosom bare. Kneeling unto God in prayer,-In renewedness of purpo

In the strength of Love and Faith, We will bind ourselves together Unto triumph or to death The spirit of our fathers

Our hearts are as unshrinking, And our nerves as firmly set, We will speak as we have spoken, With the INTELLECT forever FREE FROM THE DESPOT'S WILL!

BLAVERY TRIUMPHANT ! WEEF, sons of Freedom! your honor is low; 'Tis bleeding in Liberty's desolate fane:

They whom ye trusted have bowed to the foe ! Oppression has conquered your country again Weep, sons of Freedom ! your scutcheon is stained ; 'The star-spangled banner' waves proudly no more:
'The land of the free' has been foully profaued;

Again bath the tyrant prevailed on her shore ! Haste! sons of Freedom! the burdens undo; Break the yoke of your bondmen, and bid them be free Then your light shall break forth as the morning anew; -Your peace ' like a river' that flows to the sea

EQUAL RIGHTS. ON THE PROVINCE OF WOMAN.

LETTER I.

Amesbury, 7th Mo. 11th, 1837. My DEAR FRIEND,-In attempting to comply with thy request to give my views on the Pro-vince of Woman, I feel that I am venturing on nearly untrodden ground, and that I shall adrance arguments in opposition to a corrupt nion, and to the perverted interpreta Writ, which has so universally btained. But I am in search of truth; and o obstacle shall prevent my prosecuting that earch, because I believe the welfare of the world will be materially advanced by every new discovery we make of the designs of Je ovah in the creation of woman. It is imposible that we can answer the purpose of our eing, unless we understand that purpose. It impossible that we should fulfil our duties, unless we comprehend them; or live up to our privileges, unless we know what they are.

In examining this important subject, I shall epend solely on the Bible to designate the every thing that has been written on this subject, has been the result of a misconception beneficent Creator designed them to enjoy. As f the simple truths revealed in the Scriptures, they were one in transgression, their passages of Holy Writ. My mind is entirely elivered from the superstitious reverence of Eden a cherubin and a flaming sword, which is attached to the English version of the which is attached to the English version of the turned every way to keep the way of the tree Bible. King James's translators certainly were of life. We now behold them expelled from not inspired. I therefore claim the original as Paradise, fallen from their original loveliness, bu ny standard, believing that to have been inspir- still bearing on their foreheads the image and d, and I also claim to judge for myself what superscription of Jehovah; still invested with is the meaning of the inspired writers, because high moral responsibilities, intellectual powers, and immortal souls. They had incurred the dividual to search the Scriptures for themselves, penalty of sin, they were shorn of their innowith the aid of the Holy Spirit, and not be coverned by the views of any man, or set of by side, acknowledging no superior but their

her creation. 'And God said, Let us make sent day with having brought sin into the world. and let them have dominion over the fish of the sea, and over the fowl of the air, and over am's ready acquiescence with his wife's propothe cattle, and over all the earth, and over every sal, does not savor much of that superiority in creeping thing that creepeth upon the earth. strength of mind, which is arrogated by man. So God created man in his own image, in the Even admitting that Eve was the greater sinterm including man and woman,) there is not nobility would be manifested by endeavoring to one particle of difference intimated as existing raise the fallen and invigorate the weak, than between them. They were both made in the by keeping woman in subjection. image of God; dominion was given to both no favors for my sex. I surrender not our over every other creature, but not over each claim to equality. All I ask of our brethren is,

Let us pass on now to the recapitulation of

man of the dust of the ground, and breathed evidence of our inferiority, and shrink back nto his nostrils the breath of life; and man into that obscurity, which the high souled magbecame a living soul. And the Lord God said, nanimity of man has assigned us as our approit is not good that man should be alone, I will priate sphere.

nake him an help meet for him.' All creation

As I am un swarmed with animated beings capable of nat-ural affection, as we know they still are; it equality with man, I shall touch upon a few was not, therefore, merely to give man a crea- points in the Scriptures, which demonstrate that ture susceptible of loving, obeying, and looking no supremacy was granted to man. up to him, for all that the animals could do God had destroyed the world, except Noah and and did do. It was to give him a companion, his family, by the deluge, he renewed the grant in all respects his equal; one who was like him- formerly made to man, and again gave him doself a free agent, gifted with intellect and en- minion over every beast of the earth, every dowed with immortality; not a partaker merely fowl of the air, over all that moveth upon the of his animal gratifications, but able to enter earth, and over all the fishes of the sea; into his into all his feelings as a moral and responsible hands they were delivered. But was woman, being. If this had not been the case, how bearing the image of her God, placed under could she have been an help meet for him? I the dominion of her fellow man? understand this as applying not only to the parties entering into the marriage contract, ern his own immortal creatures into the hands out to all men and women, because I believe of a being, whom he knew, and whom his God designed woman to be an help meet for whole history proved, to be unworthy of a trust man in every good and perfect work. She so sacred and important. God could not do it, was a part of himself, as if Jehovah designed because it is a direct contravention of his law, to make the oneness and identity of man and . Thou shalt worship the Lord thy God, and him woman perfect and complete; and when the only shalt thou serve.' If Jehovah had appointglorious work of their creation was finished, ed man as the guardian, or teacher of woman, the morning stars sang together, and all the he would certainly have given some intimation sons of God shouted for joy.'

ed by our first parents. Eve, it would seem invariably the same to man and woman; and from the history, was wandering alone amid not the slightest intimation is given in a single he bowers of evident that the command not to cat 'of the tenor of his language always is, 'Look unto tree that is in the midst of the garden,' was ME, and be ye saved, all the ends of the earth, riven to both, alth when the prohibition was issued by God. And the woman said unto the serpent, we may effect of the fall; and as there was no other eat of the fruit of the trees of the garden, but intelligent being over whom to exercise it, woof the fruit of the tree which is in the midst of the fruit of the tree which is in the midst of the fruit of the tree which is in the midst of the fruit of the tree which is in the midst of the fruit of this unhallowed pasthe garden, God hath said, ye shall not eat of sion. We afterwards see it exhibited by Cain it, neither shall ye touch it, lest ye die.' Here in the murder of his brother, by Nimrod in his the woman was exposed to temptation from a becoming a mighty hunter of men, and setting being with whom she was unacquainted. She up a kingdom over which to reign. Here we had been accustomed to associate with her besee the origin of that Upas of slavery, which loved partner, and to hold communion with God sprang up immediately after the fall, and has and with angels; but of satanic intelligence, spread its pestilential branches over the whole she was in all probability entirely ignorant, face of the known world. All history attests Through the subtlety of the serpent, she was that man has subjected woman to his will, used beguiled. And 'when she saw that the tree her as a means to promote his selfish gratificawas good for food, and that it was pleasant to tion, to minister to his sensual pleasures, to be

sin, not through the instrumentality of a super- could to debase and enslave her mind; and natural agent, but through that of his equal, a now he looks triumphantly on the ruin he has being whom he must have known was liable to wrought, and says, the being he has thus deeply ransgress the divine command, because he injured is his inferior. nust have felt that he was himself a free agent, and that he was restrained from disobedience Adams, side by side with the slave, whilst he only by the exercise of faith and love towards was contending for the right side of petition. his Creator. Had Adam tenderly reproved his I thank him for ranking us with the oppressed; wife, and endeavored to lead her to repentance for I shall not find it difficult to show, that in instead of sharing in her guilt, I should be all ages and countries, not even excepting enmuch more ready to accord to man that superi- lightened republican America, woman has more ority which he claims: but as the facts stand or less been made a means to promote the welme that to say the least, there was as much happiness, and the glory of God as the end of weakness exhibited by Adam as by Eve. her creation.

en pair, when Jehovah interrogated them re- the food which was to be set before the specting their fault. Thy both frankly confess- men, who visited them in the plains of Mamre: ed their guilt. 'The man said, the woman but although their occupations were similar, whom thou gavest to be with me, she gave me Sarah was not permitted to enjoy the society of of the tree and I did eat. And the woman said, the holy visitant; and as we learn from Peter, he serpent beguiled me and I did eat.' And that she 'obeyed Abraham, calling him lord, the Lord God said unto the woman, 'Thou we may presume he exercised dominion over wilt be subject unto thy husband, and he will her. We shall pass on now to Rebecca. In rule over thee.' That this did not allude to her history, we find another striking illustration the subjection of woman to man is manifest, of the low estimation in which woman was because the same mode of expression is used held. Eleazur is sent to seek a wife for Isaac. n speaking to Cain of Abel. The truth is He finds Rebecca going down to the well to fill that the curse, as it is termed, which was pro-nounced by Jehovah upon woman, is a simple with all humility, 'Drink, my lord.' How does guage, uses the same word to express shall and Does he approach her as a dignified creature, to exercise lordship over their wives, and see- tant station in his master's family, as the wife ing only through the medium of a perverted of his only son? No. He offered incense to judgment, very naturally, though I think not her vanity, and he took a golden ear-ring of very learnedly or very kindly, translated it half a shekel weight, and two bracelets for her shall instead of will, and thus converted a pre- hands of ten shekels weight of gold,' and gave diction to Eve into a command to Adam; for them to Rebecca. observe, it is addressed to the woman and not to The cupidity of man soon led him to regard the man. The consequence of the fall was an woman as property, and hence we find them immediate struggle for dominion, and Jehovah sold to those, who wished to marry them, as

just as well have endeavored by hard labor to fulfil the prophecy, thorns and thistles will the earth bring forth to thee, as to pretend to acomplish the other, 'he will rule over thee,' by asserting dominion over his wife.

Authority usurped from God, not given. He gave him only over beast, flesh, flowl, Dominion absolute: that right he holds By God's domation: but man o'er woman He made not Lord, such title to himself

Here then I plant myself. God created us equal :- he created us free agents :- he is our Lawgiver, our King and our Judge, and to him alone is woman bound to be in subjection, and to him alone is she accountable for the use of those talents with which her Heavenly Father has entrusted her. One is her Master even Christ.

Thine for the oppressed in the bonds of wo-SARAH M. GRIMKE. manhood.

WOMAN SUBJECT ONLY TO GOD, LETTER II.

Newburyport, 7th mo. 17, 1837. MY DEAR SISTER,-In my last, I traced the creation and the fall of man and woman from ence of the false translation of many ment was the same. 'So God drove out the man, and he placed at the East of the garden cence, but they stood on the same platform side God. Notwithstanding what has been urged, We must first view woman at the period of woman I am aware stands charged to the pre nan in our own image, after our likeness; I shall not repel the charge by any counter assertions, although, as was before hinted, Admage of God created he him, male and female ner, it seems to me man might be satisfied with reated he them.' In all this sublime descript the dominion he has claimed and exercised for ion of the creation of man, (which is a generic nearly six thousand years, and that more true other. Created in perfect equality, they were that they will take their feet from off our necks, expected to exercise the vicegerence intrusted and permit us to stand upright on that ground them by their Maker, in harmony and love. which God designed us to occupy. If he has not given us the rights which have, as I conhe creation of man :- The Lord God formed ceive, been wrested from us, we shall soon give

As I am unable to learn from sacred writ of this surrender of his own prerogative. But This blissful condition was not long enjoy- so far from it, we find the commands of God Paradise, when the serpent passage of the Bible, that God designed to From her reply to Satan, it is point woman to man as her instructor. The

The lust of dominion was probably the first the eyes, and a tree to be desired to make one instrumental in promoting his comfort; but wise, she took of the fruit thereof and did eat.' never has he desired to elevate her to that rank We next find Adam involved in the same she was created to fill. He has done all he

Woman has been placed by John Quincy sed by the sacred historian, it appears to fare of man, without due regard to her own

They both fell from innocence, and consequently During the patriarchal ages, we find men from happiness, but not from equality.

Let us next examine the conduct of this fallAbraham and Sarah both assisted in preparing The Hebrew, like the French lan- he endeavor to gain her favor and confidence? Our translators having been accustomed whom he was about to invite to fill an impor-

foretold which would gain the ascendency; but far as appears, without any regard to those sa-as he created them in his image, as that image cred rights which belong to woman, as well as manifestly was not lost by the fall, because it is to man in the choice of a companion. urged in Gen. 9:6, as an argument why the women were a profitable kind of property, we life of man should not be taken by his fellow may gather from the description of a virtuous man, there is no reason to suppose that sin pro-duced any distinction between them as moral, willingly with her hands to open her hands to intellectual and responsible beings. Man might the poor, to clothe herself with silk and pur-

lple, to look well to her household, to make fine linen and sell it, to deliver girdles to the merchant, and not to eat the bread of idleness, seems to have constituted in the view of Solomon, the perfection of a woman's character and achievements. 'The spirit of that age was not achievements. 'The spirit of that age was not favorable to intellectual improvement; but as there were wise men who formed exceptions to now prepared to advocate it upon a more extended scale. the general ignorance, and were destined to the general ignorance, and were destined to In commencing this publication, we had but a single ob-guide the world into more advanced states, so ject in view—the total abolition of American slavery, and, there was a corresponding proportion of wise as a just consequence, the complete enfranchisement of our women; and among the Jews, as well as other colored countrymen. As the first step toward this sublime ations, we find a strong tendency to believe result, we found the overthrow of the American Coloniza that women were in more immediate connection tion Society to be indispensable,-containing, as it did, in ith heaven than men.'-L. M. Child's Con. its organization, all the elements of prejudice, caste and of Woman. If there be any truth in this tra- slavery. dition, I am at a loss to imagine in what the uperiority of man consists.

Thine in the bonds of womanhood, SARAH M. GRIMKE.

ADMONITORY.

was held in New York on Wednesday evening. shall discuss as time and opportunity may permit. The next morning the following handbill was circulated about the streets.

MEETING IN BEHALF OF CANADA! The es Discussion.

nd calculating Americans.

The King of France interfered in the Amercrown and head.

Austria and Prussia interfered in the French Revolution. Result—Vienna and Berlin, their to require of the friends of emancipation, any political or Capitals, were entered by victorious French sectarian shibboleth; though, in consequence of the general

Napoleon interfered with Russia, and marchvading armies.

Rock of St. Helena. So much for the past.

PROPHECY!!! Americans will interfere in the revolt in

against America by England. An alliance offensive and defensive between England and Mexico.

an Privateers.

Fleets and Garrisons.

ng on the South. tionists of the North.

ative soil by force, raising the tomahawk and other subjects, we shall not refuse to labor with his

horoughly you take the right side.

o was in Texas. -Americans, be honest, and fulfil your contract representative at the South, above all worldly considerati n the face of the whole world! You cannot onestly assist the enemies of England, even by

vords. A FRIEND OF PEACE AND GOOD WILL. New York, Dec. 27, 1837.

RANTING OF SLAVEHOLDERS

The southern delegation which left the House Wednesday afternoon, it is stated by the correspondent of the Boston Courier, did so at the call of Mr. Campbell, of South Carolina, after the vote to allow Mr. Slade to go on had been passed. Mr. mittee rooms. It device wave and manne for the land every topic that may be discu pondent of the Boston Atlas says of this withdraw- the hand of every subscriber: he can stop his subscription

is a sort of stormy petrel who rejoiceth in the tempest. Before Wise made the call, the thing had been arranged. Preston, of the Senate, was obwill command our attention. The doctrine of non-resistserved going about among the members' scats (con- ance, as commonly received and practised by Friends, an

on, December 18th.

PETITIONS.

In the House more than a thousand were presented, praying, among other things, for an act of Congress refusing hereafter to admit any state into the Union as a slave state; for a restriction of the slave trade in the several states; for the abolition of slavery and the slave trade in the District of Columbia, and the several territories of the Union is conforming to the will of God; that they cannot be maintained to nail them to the cross with Jesus, and it they had in could summon legions of ungels to their rescue, will they meet in could summon legions of ungels to their rescue, will they had in could summon legions of ungels to their rescue, will they had in could summon legions of ungels to their rescue, will they had in could summon legions of ungels to their rescue, will they had in could summon legions of ungels to their rescue, will they had in could summon legions of ungels to their rescue, will they had in could summon legions of ungels to their rescue, will they resort to the law of violence.

As to the governments of this world, whatever their titles or forms, we shall endeavor to prove, that, in their essential countries of the analysis of the law of violence.

As to the governments of this world, whatever their titles or forms, we shall endeavor to prove, that, in their essential conformation of the law of violence.

PROSPECTUS

THE LIBBRATOR.

VOLUME VIII.

The termination of the present year will complete the

In entering upon our eighth volume, the abolition of slavery will still be the grand object of our labors, though not, perhaps, so exclusively as heretofore. There are topics, which, in our opinion, are intimately connected with the great doctrine of inalienable human rights; and which, while they conflict with an religious sect, or political party, A meeting in favor of the Patriots in Canada as such, are pregnant with momentous conseque freedom, equality and happiness of mankind.

The motto upon our banner has been, from the count -OUR COUNTRYMEN ARE ALL MANKIND. MEETING IN BEHALF OF CANADA! The es-ence of Liberty consists in the Freedom of is, UNIVERSAL EMANCIPATION. Up to this time, we have "Those who in quarrels interpose, Must often who are held in this country, by southern tuskmasters, as marketable commodities, goods and chartels, and implements of busbandry. Henceforth, we shall use it in its widest latitude: the emancipation of our whole race from the dominion of man, from the thraldom of self, from the government of brute force, from the bondage ican Revolution, not from his love of Liberty, of sin—and bringing them under the dominion of God, the but his hatred to England. Result—He revoutionized his own dominions, and lost his love, and into the obedience and liberty of Christ, who is the same, yesterday, TO-DAY, and forever.

corruption of all political parties and religious sects, the obstacles which they have thrown into the path of eman-Napoleon interfered with Russia, and march-d a victorious army of half a million of men Nor have we any intention,—at least, not while ours pro-Moscow. Result—Paris captured twice by Gasses to be an anti-slavery publication, distinctively and em inently,-to assail or give the preference to any sect or party. Napoleon bent all his powers and all his nergies to the subjugation of England. Repolitical partizans; we have taken upon our lips no human ult—He died a prisoner to England on the creed; we are guided by no human authority; we canno Rock of St. Helena. So much for the past. tion of American slavery we hold to be COMMON GROUND, upon which men of all creeds, complexions and parties, i Americans will interfere in the revolt in they have true humanity in their hearts, may meet on amicanada. Results — A declaration of war cable and equal terms to effect a common object; but who ever marches on to that ground, loving his creed, or sect, or party, or any worldly interest, or personal reputation, or property, or friends, or wife, or children, or life itself, more The Ocean swarming with British and Mexunder the Privateers.

The Ocean swarming with British and Mexunder this political designs, or to enforce his secturian dogunder this political designs, or to enforce his secturian dog-British steam Frigates and Privateers on the mas, or to drive others from the ranks on account of their great lakes, where they have little to lose and mades of faith,-will assuredly prove himself to be unworthy of his abolition profession, and his real character will be The Ports of Mexico defended by British made manifest to all-for severe and unerting tests will be applied frequently: it will not be possible for him to make leets and Garrisons.

An Anglo Mexican Fleet and Army hover-integrity to the cause will require. For ourselves, we care integrity to the cause will require. For ourselves, we care An expedition fitted out in the West Indies not who is found upon this broad platform of our common An expedition fitted out in the West Indies with an army of Free Blacks, to sympathize and take part with the two millions of Slaves in the Southern States, to co-operate with the Abolitication of the New York of the New Y enanter, Presbyterian or Quaker, Swedenborgian or Per The Indians in the West, removed from their fectionist. However widely we may differ in our views on scalping knife, and carrying fire and slaughter slavery, in the same phalanx, if he refuse not to labor with into the Western States on a frontier of a us. Certainly, no man can truly aftirm that we have sough thousand miles,—and finally a dissolution of to bring any other religious or political tests into this phithe Union!

So much for the interference in the quarrels of others, even if on understanding the question horoughly you take the right side.

horoughly you take the right side.

If you set your neighbor's house on fire, a hange of wind may bring the flames you have indled to your own dwellings.

England, at Peace with all the World, canot, and will not, be treated in Canada, as Mexand cummin, nor omit the weightier matters of the law-A treaty between nations is virtually a con-tact between all the individuals of each nation. -those who are not afraid to think and act independently,

among all sects and all parties.

To the bigoted, the pharisaical, the time-serving, the selfish, the worshippers of expediency, the advocates of caste, make no appeal. It shall be our constant endeavor to make the Liberator so liberal in its spirit, so straight-forward i its character, so disinterested in its object, so uncomprom ising in its principles, and so hostile to every form of preju-

dice and slavery, as to render it intolerable to them.

That we shall be faultless in the manner of conducting our publication—or suit the taste of a single reader in all that ampbell invited them to retire to one of the com- we may select or originate-or avoid giving offence on each emergency, and to take such steps as might be ne- do not expect: it is, perhaps, utterly impracticable. If, cossary to withdraw from the union.' The corres- however, we should err beyond endurance, the remedy is in instantly. Besides, all who dissent from us, or who wish 'J. Q. Adams was in high glee all the time. He to rebuke us, shall always find a place for their articles in

served going about among the members scats (contrary to all rule) conversing and drilling.

'The Southern Convention, assembled in the room of the committee on the District of Columbia, is a matter of jest with the Northern members, and served the committee on the District of Columbia, is a matter of jest with the Northern members, and that it goes too far, but that it does not go far enough. It is a mere re-enactment of the farce which took place last winter, when they plotted for a fortnight room of the committee on the District of Columbia, is a matter of jest with the Northern members. It is a mere re-enactment of the farce which took place last winter, when they plotted for a fortnight or more to expel Mr. Adams from the House. The ranting and roaring of these southern chevaliers, deprives their doings of any dignity or weight. It is impossible to believe them in earnest. It is, or soil. If the slaves of the South have not an undoubted right at least it appears to be, the mercat acting in the to resist their masters in the last resort, then no man, o world; and very bad acting too. The passion is body of men, may appeal to the law of violence in self-defence world; and very bad acting too. The passion is body of men, may appeal to the law of violence in self-defence torn to tatters. Legare, who is certainly a man of seense and accomplishments, beat his breast and tore his hair like a madman. And all for what? He declared that he would demonstrate Slade's project to be ridiculous and absurd, and he must needs get into this big passion because Slade invited him to go into the discussion! In the year 1830, Mr. Hayne, as the champion of the nullifiers, and the representative of the south, valiantly threw down the glove as follows:—'The impression which is gone abroad of the weakness of the south, as connected with the slave question, exposes us to such constant attacks, has done us so much injury, and is calculated to produce such infinite mischief, that I embrace the occasion presented by the remarks of the gentleman from Massachusetts to declare, that we are ready to meet the quesdeclare, that we are ready to meet the ques-tion promptly and fearlessly: it is one from which we are not disposed to shrink in whatever one of love, not of military coercion or physical restraint; its form, or under whatever circumstances it may be laws are not written upon parchinent, but upon the hearts of pressed upon us. We are ready to make up the its subjects—they are not conceived in the wisdom of man, issue as to the influence of slavery on individual but framed by the Spirit of God: its weapons are not carnal, and national character—on the prosperity and greatness either of particular States or of the United
States. Sir, when arraigned at the ber of public
propriess on this charge of slavery we stand up with opinion on this charge of slavery, we stand up with conscious rectitude, plead not guilty, and put ourselves upon God and our country. Such was the boast. Now for the performance.—Because Slade quotes the declaration of independence, and argues in the House that all men are born free and clause current being revised, they are the other of the Spirit, which is the word of God. Hence, when smitten the House that all men are born free and clause current being revised, they turn the other also; being defaming the contract of the Spirit, which is the word of God. gues in the House that all men are born free and equal, Wise calls upon the southern members to retire, for the purpose of solemn deliberation?

The following is an extract from the corresponChrist's sufferings; they are sheep in the midst of wolves; nce of the Baltimore American, dated Washing- in no extremity whatever, even if their enemies are deter

of slavery and the slave trade in the District of Columbia, and the several territories of the Union. These petitions, in all numbering four hundred and more, were laid upon the table without discussion. The petitions were from the western states, and from the free states of the north.

Massachusetts sent in a hundred petitions through all her members. Vermont came in with half a hundred more. Pennsylvania with another fifty. Half of them were from the women and children in the free states; and the fact is worth states in the free states; and the fact is worth states in the free states; and the fact is worth states in the free states; and the fact is worth states in the free states; and the fact is worth states in the free states; and the fact is worth states in the free states; and the fact is worth states in the fact is worth states. The fact is worth states in the fact is worth states in the fact is worth states. The fact is worth states in the fact is worth states in the fact is worth states. mentioning, that in affirest all cases, a majority of the petitions for the abolition of clavery, &c. are them, 'Ye know that they which are accounted to rule from mothers and daughters, wives and children, of over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. But so it SHALL

NOT be among You: but whosoever will be great and you, shall be your minister; and whoseever of you in the chiefest, shall be servant of all. For even the Son of came not to be ministered onto, but to ministered ive his life a ransom for many."

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Human governments are to be viewed as judicial pend nents. If a people turn the grace of God into la or make their liberty an occasion for anarchy, or refuse to belong to the 'one fold and one Shephera' shall be scourged by governments of their own choo burdened with taxation, and subjected to phys and torn by factions, and made to gat the fruit evil doings, until they are prepared to receive the and the rest which remain, on earth as well as in for THE PROPLE OF GOD. This is in strict a with the arrangement of Divine Providence

So long as men contemn the perfect government High, and will not fill up the measure of the ferings in their own persons, just so lone will urp authority over each oth aciously cling to human governments, fas. likeness and administered in the spirit of their own d obedience. Now, it the prayer of our Lord be ery; if the kingdom of God is to con will to be done ON EARTH AS IT IS IN HEAVEN if, in that kingdom, no carred weapon can bewords are beaten into ploughshares, and spea ooks, and there is none to molest or mal statute-book but the hible, and no judge but Ch why are not Christians obligated to co be separate from 'the kingdoms of this world,' which all based upon THE PRINCIPLE OF VIOLENCE, and require their officers and servants to govern and be govern by that principle ? How, then, is the wickedness of men e overcome? Not by lacerating their bodies, or inc ting them in dangeons, or putting them upon to exiling them from their native country, or suspending the mpon gibbets—O no!—but simply by returning good forei and blessing for cursing; by using those spiritual weapon which are 'miglary, through God, to the pulling doman strong holds'; by the power of that faith which overcome the world; by ceasing to look to man for a redress of in ries, however grievous, but committing the soul in well-de-ing, as unto a faithful Creator, and leaving it with God to pertow recompense—' for it is written, Vengeance is mine will repay, saith the Lord.'

These are among the views we shall offer in consecutive rith the heaven-originated cause of PEACE, -riews which any person is at liberty to controvert in our call If any man shall affirm that the anti-slavery cause, as such or any anti-slavery society, is answerable for our sentiner on this subject, to him may be justly applied the apostoli declaration, 'the truth is not in him.' that the principles of abolitionists seem to be quite maser upon a question of such vast importance, and so visa ected with the bloodless overthrow of slavery. It is tin for all our friends to know where they stand. If they whose vokes they are endeavoring to break by the fre as mmer of God's word, would not, in their op justified in appealing to physical force, how can they just hers of a different complexion in doing the same thing And if they conscientiously believe that the slaves would be guiltless in shedding the blood of their merciless oppress et them say so unequivocally—for there is no neutral groun be compelled to take sides. As our object is universal emanci

roman as well as man from a servile to an equal condition -we shall go for the RIGHTS OF WOMAN to their utmos

The connection of the Liberator with the Massache Anti-Slavery Society will cease, by our own choice, the present year. In thus dissolving it, we are actuated a desire to remove those scruples or doubts which mar ist as to the propriety of such a connection, even thou they are confined to the breasts of a very few judis ice we shall stand upon our old ground. Whether, the present palmy state of the anti-slavery enterprise. shall find support adequate to the expenses of our public tion, is at least problematical. Of the seven years of a warfare, six have been passed in struggling with pe inbarrasements, arising from the inadequacy of our st scription list, and from the odiom which was atta Liberator as a pioneer. These embarrassmen's been aggravated by those delinquencies on the part of si scribers, so common to all newspaper establishments—ab of patronage more to be dreaded, especially by a join ntending against wind and tide, than the most virolest sition. We have lost several thousand dollars since osition. omenced our labors, by this very patronage; and we herefore to be seech those, who do not mean or exped omply with our terms, not to subscribe for the page shall be deprived of the assistance of the State Society, a as the size of the Liberator is now extremely large as portionably expensive, the price will be to subscriber § 50 instead of \$2 as heretofore. We trust there are few of our friends, who will part company with me on count of the additional fifty cents. The Emancipator be estained by the Parent Society, and the Friend of Manh the New-York State Society, are afforded at a lower mit onsequently, we labor under a serious disadvantage in espect, and should be glad were we in a situation to deal a generously by our subscribers. If ever we felt conscious if the existence of the Liberator was needed to preserve abolition cause in its integrity and power, especially in New England, it is at the present crisis.

lation of the Liberator is, we believe, as extensive as that any other anti slavery journal in this country; and it gives us great satisfaction to state, (and we presume the infor tion will not be less gratifying to our numerous friends,) that, notwithstanding the multiplication of other abolition pe-pers, and the semi-abolition character which, we rejoice is my, many of the political and some of the religious se apers are assuming—notwithstanding the ungenerous acoupt, on the part of certain professed abolitionists, to it are if they could not suppress the Liberator, by seeking as nprovoked and acrimonious sectarian quarrel with it-or subscription list has steadily augmented during the present year, and particularly for the last six months, with voluntary

The pecuniary liabilities of the Liberator, as to the print ng department, will hereafter be assumed by the publi nd as it is doubtful whether (aside from the editor's stipe he will be enabled to meet more than his current ex the editor will look for a bare support for himself and f ily to other, though as yet unknown sources. The sam good Providence which has thus far sustained him will sid upply his necessities, if he fail not in well-doing.

To that little, but well-tried hand of coadjut om the first moment they saw the standard of the Libert tor floating in the breeze of beaven, rallied around it, have stood by it unflinchingly, though it has been car into the hottest of the battle; to those kind beacter both colored and white, who, from time to time during of seven years' strife for liberty and equal rights, have help in many a trying exigency to sustain our publication is seasonable donations, without which it must have been dis continued, to the joy and rejoicing of every southern !) and every northern apologist for slaverynot to be trumpeted in the car of the world, but to be a advancement of the common cause; to those who love FEET DISCUSSION, and an independent press which no part bribe, and no sect intimidate; to those who are willing renew with us another campaign against the giant of of this guilty land; and, especially, to our true-hearted, tender-hearted colored friends and associate in the good work of breaking human yokes and fetters, " have given to us their confidence, affection, gratitude, the right hand of fellowship, the blessings of many ready to perish,-who have never once faltered in their att support, no, not even for a moment, though others of a ferent complexion have turned against us,—and whose cor plete enfranchisement, both of soul and body, for time at eternity, is dearer to us than reputation, property, or life: to each and all, we return our thanks for their ind countenance, and pledge ourselves anew to be faithful death-knowing full well that He who is for us, is see than they who are against us—that the battle is the Lord's and the victory sure. Our grand object is, to hasten the glorious day when the song of the heavenly hast, at the bir of Jesus, shall rise in a chorus to beaven, like the voice nany waters, from the lips of people of every tongue and nation, at the universal conquest and reign that same JESUS, THE CRUCIFIED- Glory to God in the highest; on earth peace, good will toward men! WM. LLOYD GARRISON, Editor. ISAAC KNAPP, Publisher

ALMANACS. THOSE who intent to obtain a supply of the their orders soon. The season having so far si-vanced, a small quantity only will be kept on hard so that orders, if not received soon, will be delayed

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